

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccelesiastical Affairs.

### CHRISTMASTIDE, 1872.

"A MERRY CHRISTMAS to you," gentle reader. It seems but as yesterday when what are called "the compliments of the season" were being last exchanged. Our retrospects are every year more and more coloured with hues that impress upon us the swift lapse of time—our prospects preserve their wonted apparent distance in the same proportions as ever. We have no intention, however, of commenting upon that well-worn text so usually expanded into a dry discourse at this season—"Time flies." Christmastide naturally suggests the topic to those who occupy a place as elders in our families, but the theme is one which it is far more profitable to meditate upon in silence and privacy, than by pen or voice to discuss before a large audience.

Puritanism, we fancy, destroyed much of the traditional merriment of Christmas as an ecclesiastical fête day. Doubtless, there was much that was touching in the sentiment and symbolism with which the Church anciently associated the celebration of the great facts connected with the nativity of our Lord. There was much also to justify the Philistinism (if so we may term it) of the Nonconformists in the days of the Second Charles, somewhat ostentatiously thrust upon the world by their treatment of the Church fasts and festivals. Perhaps the reaction of their zeal for exclusively spiritual interpretations of spiritual truths, is felt amongst us at the present time. Sensuous manifestations of Christian dogmas, pictorial and æsthetic embodiments of them, and symbolical indications of their inner meaning, are once more slowly creeping to ascendancy over the minds and hearts of the English people. The change, no doubt, so far as it has yet gone, shows a want in the ecclesiasticism of the age which has not yet been appropriately met. Were Ritualism dissociated from civil law, it would be the wisdom of society to let it blossom as thickly as possible, and afterwards wither. It is a mode of teaching Divine truths for which some considerations not unworthy serious attention may be pleaded; but it is only a mode of teaching, and, of course, its value to the world must largely depend upon the truths it is employed to represent.

Apart from the high religious observance of Christmastide, the promotion of which belongs

rather to Church agencies than to the newspaper press, we confess our preference for the social over the ecclesiastical celebration of this winter holyday. As a home institution it is beautiful in its purpose, and, we should hope in a vast majority of instances, useful as well as pleasurable in its action. The moral of it, perhaps, is not seldom missed; but it is often, also, unconsciously expressed. That moral, unquestionably, is kindly care for others; self-sacrifice in promoting others' pleasure; or, to put it in language sacred in all people's memories, "Goodwill towards men." Christmas ushers in the season when all the facts of which the festival is intended to remind us forcibly but tenderly reprove the selfishness of human nature, and invite, and, we may say, entice, the affections of men to come out into the sunshine of love, not simply that they may enjoy the light and warmth of it themselves, but chiefly that they may reflect and diffuse them far around. Some holidays appeal to the judgment, some to the conscience, but the appeal of Christmas is to the emotional side of our being. It bids us be glad for the sake of making other people glad. Its lesson resembles in purport the parable of the last piece of money which, when found, the owner of it called her friends and neighbours together to share her joy. In this view it illumines and should illustrate home virtues, and, spite of puritanic traditions, suggests and even justifies all innocent merriment with which it has been wont to be associated.

Of course, this mode of interpreting the festival will include the faithful and liberal discharge of the obligation which is best known by the name of "charity." Considerate care and bountiful help on the part of those who have towards those who have not, is one of the acknowledged traditions of Christmas-tide. It is an opportunity and a duty for making glad, for one day, at least, those who are more familiar with misery during the rest of the year, which few men who are capable of availing themselves of it are quite contented to miss. And something may be done in this way at this season, in the shape of almsgiving to the poor, without breaking down their self-respect, or encouraging in them any habitual departure from habits of self-help. Sometimes, indeed, the weather co-operates with the festival in appealing to our generosity. Christmas occasionally comes in with rigorous severity, and sets up a starving process which tells with tremendous power upon the destitute. Whether that will be the case this year cannot be even yet predicted with certainty. The wind and rains of the last three or four months may be continued into 1873, and Christmas may pass away from our midst without a single characteristic sign of wintry weather. Let us not too hastily conclude that the needy want our help less under such circumstances than when the full bitterness of our climate is felt. In actual material gifts, perhaps charity might hold her hand somewhat more guardedly than she would otherwise be disposed to do. But those gifts even to the poorest are not so valuable as the sympathy and loving-kindness which they may be made to express. It matters little what may be the special aspect of the skies over head, what the condition of the earth under foot, or what the temperature of the atmosphere around us. The spirit of the holiday should remain the same. The glad heart should take the best method which its

ingenuity can devise to throw into the gloomy heart a ray or two of cheerfulness. It is thus, we trust, that the Festival of Christmas, 1872, will be observed this year, over a wider area of society than ever, and it is in this hope that we repeat the social formulary now in everybody's mouth—"A Merry Christmas and a happy New Year."

### THE BISHOP OF MANCHESTER ON THE DISESTABLISHMENT AGITATION.

It was with sincere regret that we felt compelled last week to criticise somewhat strongly the tone adopted by the Bishop of Manchester in his recent charge. It must have been apparent that our high estimate of his manly personal character had led us to expect from him something much better than the ordinary line of priestly tactics. And though we confess ourselves disappointed, still we are so convinced of Dr. Fraser's high representative position, that we think it well worth our while to continue at greater length our remarks upon a manifesto which is evidently regarded by the ecclesiastical party as an important and weighty document. We propose at present still to confine ourselves to that portion of the charge which deals with the agitation for disestablishment. In a future article we may refer to the bishop's views on the internal politics of the Church. The supplement to last week's *Guardian* containing a verbatim report of the charge, together with extensive notes by its right reverend author, offers special facilities for criticism, without danger of misinterpreting the speaker through an imperfect account of his utterances; and is also a proof of the confidence and admiration with which the discourse is regarded by our opponents.

We adverted last week to the "controversial dexterity" of the bishop's allusion to the respective positions of the Congregationalists, the Wesleyans, and the Presbyterians in reference to the national Establishment. The point of the allusion was that the Congregationalists, amongst whom we of course include the Baptists, could not claim to be, on this subject, fair representatives of Nonconformity. Probably the bishop, amidst the numerous avocations of a certainly active and industrious life, has not had time to note the distinct tendency towards the definitive adoption of disestablishment principles, which has of late characterised every great Presbyterian assembly. And perhaps he did not know, at the time, of the remarkable and certainly representative meeting held recently in the London Theological College of the English Presbyterian Churches, at which the Rev. Donald Fraser announced, amidst apparently unanimous applause, that the Bennett judgment seemed to leave no course open but disestablishment. Farther, the bishop's voice was scarcely silent before an important meeting of Wesleyans, held in the metropolis, but representing all important circuits in the country, adopted with enthusiasm an educational policy directly opposed to that of the Episcopal Church; and avowedly based upon their weariness of an ecclesiastical tyranny which, notwithstanding all their traditional prejudices against outspoken Dissent, they could tolerate no longer. It is notorious that this educational policy is only one symptom of a movement which has been gathering strength amongst the younger Wesleyans, the future leaders of their body; the inevitable issue of which must be to throw the whole force of their denomination on the side of disestablishment. We remark that in the supplement to the *Guardian* Dr. Fraser appends a note, which we must suppose he regards as justifying his reference to the possible absorption of the Wesleyans in the Anglican Church. In this note he quotes a leading article from the *Methodist Recorder*, in which our contemporary, commenting on our own statistics of religious worship, laments the large number of branches into which the



religious life of this country is divided, and proceeds to urge that at least the internal divisions of Wesleyanism might with great profit be healed. It is the craving for unity which attracts the bishop's attention, and excites his hopes. But in the remaining portion of the quotation which the bishop most candidly gives, the *Methodist Recorder* goes on to say that one strong reason for urging a wider union is "the unbroken front presented by English Popery, and the virulent and logically necessary opposition of High-Churchism which grows increasingly rampant in the rural districts." Now, where the utmost hope expressed is one "of reuniting, if not in one organic system, at least in one happy family, the scattered portions of the great Methodist movement," and where the reason expressed for the desire is the Romanising influence of the Established Church in the rural districts, a man must be sanguine indeed to find any grounds for believing in the Wesleyan desire for absorption in the Episcopal Church. We dwell thus minutely upon the bishop's estimate of the forces on the side of disestablishment, not with the slightest wish of insinuating disingenuousness on the part of the speaker—for, as we have seen, he is remarkably candid—but to call attention to the looseness and inaccuracy which so often characterise episcopal judgments on the signs of the times. He denies that Congregationalists are fairly representative of Nonconformist tendencies, because Presbyterians and Wesleyans have not been hitherto officially or openly identified with the Liberation Society. But surely those denominations are fairly entitled to a representative position, who have definitively adopted conclusions towards which others are manifestly advancing. If it could be shown that other denominations are now less in favour of disestablishment than they used to be, there would be some point in the bishop's criticism, but since precisely the contrary is notoriously the case, we repeat that Dr. Fraser's observations on this subject are pointless, loose, and unmeaning.

The same looseness is exhibited elsewhere in this Charge, often, in fact, than we have space to particularise. Indeed, what with the non-natural meaning attached to creeds; what with the notion of some superfine religious equality which is an improvement on the common-sense notion of the thing, just because in the name of the nation it gives special advantages to fashionable forms of religion; what with the maintenance of the need for an officially national religious life, and the denial, when it comes to the point, that it requires to be particularly religious at all; what with high-sounding talk about the protection of religious liberty by Parliament, and the defence of a system which makes congregations of Christian men slavishly dependent upon the whims of a patron; the position of any who speak in defence of the English Church Establishment has really become so bewildering that there is little wonder if a special science of hermeneutics is needed for the interpretation of their utterances. Here we find the phrase "religious equality" characterised as "illusory"; and the illusiveness is illustrated by a totally irrelevant reference to the stars which differ from one another in glory; (as though Liberationists wanted to tone down all exhibitions of spiritual life to some tenth magnitude lustre); and by, if possible, a still more irrelevant quotation of the Lord's words, "Whosoever hath, to him shall be given" (just as if Liberationists wanted to prevent men from making the best possible use of their talents and so receiving the blessing which these words describe). If respectable men will talk nonsense like this about a plain proposal to put all religious professions on an equality in the eyes of earthly law, they are unfair in stigmatising us as "bitter and intolerant" because we call it by its proper name. Here we are told of a liberty of opinion "allowed by the Church" within certain "well-defined limits"; and these well-defined limits are illustrated in a note by a reference to the case of Sheppard v. Bennett, in which the withdrawal of the word "visible" by the accused, who, it was well understood, persisted in maintaining that his new language meant substantially the same thing, was made the turning-point of the whole decision. In a certain sense we quite agree with Dr. Fraser that the limits of opinion in the Church of England are certainly well defined. But those limits do not consist in barriers of language; they may always be tolerably well estimated by the weight of the ecclesiastical factions, or the eminence of the individuals, whose continuance in the Church depends upon the possibility of drawing the line here or there. Here we find characterised as a "disastrous defeat" a Parliamentary division, that of May 9, 1871, which stimulated to an extent that we could scarcely have anticipated the determina-

tion of Nonconformists throughout the land. Probably, Fraser supposes that Mr. Miall had calculated on turning out the Ministry, and forming a Government of his own. In that case it certainly was a "disastrous defeat." But language like this about the first opening of the Parliamentary trenches is only in keeping with the looseness of speech, characteristic alike of Napoleonic despatches in times of adversity, and of Episcopal manifestoes in prospect of inevitable legislation.

#### ECCLESIASTICAL NOTES.

THE opposition to the election of Dean Stanley, as select preacher at Oxford, has failed; but, if all the statements that have been made are correct, it has failed solely in consequence of the exertions made by the London barristers, who went to Oxford in unusual proportions, and thus swamped the vote of the clergy. The contest, therefore, turned out to be one between clergy and laity, and, in all such contests, the laity, when their interest is sufficiently excited, are sure to win. If it had happened that the nomination of Dean Stanley had been overruled, there would have been another addition to the many controversies that are already rife in the Establishment; but the parties who are now beaten are parties who are, more or less, accustomed to be beaten and who take the beating as a matter of course—making a great deal of Christian conscience beforehand but nothing of it afterwards. Dean Goulburn, in this case, is an exception; but it is difficult to find a logical excuse for the position he has assumed. If he refuses to be a select preacher with Dean Stanley, he ought to refuse to be a dean or a clergyman with him. The whole affair is simply another proof of the disorganised and disunited state of the Church. Perhaps too much has been made of it, for it is only one illustration.

The friendly, and more than friendly, feeling which has existed between the Evangelical party in the Established Church, and the Wesleyans, is apparently coming to an end. It never had, or has not had for some time, a very firm basis. It owed its existence, in the first instance, to Wesley's own declarations, and, in later years, to the neutral attitude which the Methodist body, as a whole, has seen fit to adopt with regard to ecclesiastical politics. We may, however, put aside the past, for the present is of greater importance. The resolutions adopted at the recent Wesleyan Special Committee on Primary Education have drawn forth the wrath of the *Record*, which, if we were independent judges, we should say has been rather injudiciously expressed. Commenting upon the resolutions, the *Record* first says that they are conceived "in the most unfriendly spirit to the Church of England, being ingeniously contrived to place the Nonconformist minister on at least an equal footing everywhere with the parochial clergyman." That, of course, is a grave offence, but the surprise which it excites when Wesleyans presume to attempt this is worthy of notice, and will, we hope be pondered over by the ministers of that body. Very edifying are the comments which follow. Thus, we are told that the resolutions are passed in "the narrowest and most rigid spirit of sectarian jealousy"; that they have in view the "humiliation of the Church of England" and "the aggrandisement of Dissent, especially for the benefit and advancement of the Wesleyan Connexion"; that the position assumed is "singularly anomalous and unpractical"; and lastly, we have these words:—

We suspect that if the Bible is still to be taught in the State schools, and religious instruction given, the great majority of Nonconformists would prefer its being done under the auspices of the Church of England—"the most ancient and the most tolerant of Churches," as a Liberal Dissenting organ called her a few days since—rather than under the auspices of Wesleyanism. It will be thought scarcely worth while to spend toll and money in destroying the ascendancy of the Church of England, if the result of the achievement will be to establish the ascendancy of Wesleyanism in its place.

The most curious thing to be noticed in this article is the condemnation of sectarianism from the organ of a sect which, even in educational matters, has been, and is, the most sectarian of all the sects. You would think, on reading these words, that the system of education hitherto pursued under the auspices of the Established Episcopalian sect, had been one of unmixed Christianity, undiluted by an atom of sectarian teaching; that "the Church" never cared for its own sectarian interests, never looked after them, and so on; the fact being that it would do nothing, has done nothing, and will do nothing without these wretched sectarian interests being first provided for. We know, however, that

"what in the captain's but a choleric word," and so on. In fact, what is lawful for "the Church" is unlawful for any other body—and, just now, especially for the Wesleyans. However, the charge is in this instance not merely in bad taste and error, but it is untrue. The Wesleyans by their recent resolutions have given up sectarianism, and this, we imagine, is the real gravamen of their offence. Only one Protestant—if it be Protestant—denomination now exists which approves wholly and thoroughly of denominational education for children. This is the Established Episcopalian sect—the representatives of which now cry out against the Wesleyans when the Wesleyans are presumed to be consulting their own interests and the interests of the nation in preference to the interests of Episcopalianism.

Sometimes one is amused at reading the speeches of members, but, every now and then, a certain feeling of indignation is excited. Mr. Cowper-Temple, who, although not a very strong man, generally means well, has been dealing with the Education question at North Tawton, in Devonshire. Mr. Cowper-Temple skimmed it all over, and came to the conclusion that unless religion was brought into the public schools the poor could get no religion, not asking, of course, for what the Established Church in such a case, existed? Next Mr. Cowper-Temple suggested that the reason why Nonconformists "were driven to this position" was that "they seemed to think that perhaps the Bible would, somehow or other, tell against them in their own controversy respecting the Establishment; that somehow or other it might be turned in favour of establishment and against disestablishment, and that therefore they would prevent the teacher from explaining it." To which we might answer that, first of all, the Nonconformists were originally the first to insist upon the Bible, and nothing but the Bible, as the means of religious education in public schools; and secondly, that we expect the controversy respecting the Establishment to be settled not by the children but by the men of the present generation. Then, towards the close of his speech, Mr. Cowper-Temple must say—

There seemed a sort of perversity that that which was given to unite them—because the very essence of Christianity was union, love, and common action—should be so twisted and thwarted as to be made to do the work of the devil instead of the work of Christ, that it was actually made a means of separation, heart-burning, and strife. It was a great scandal that people should be thus fighting in the name of love and under the Christian banner which ought to unite them all.

This is cool for a Churchman! Has Mr. Cowper-Temple ever read a line of the ecclesiastical history of England or of the canons of his own Church?

Another education matter, slight but indicative. It has been mentioned that the Vicar of Newark recently distributed the prizes of the day-school in that town on a Sunday afternoon, preceding the distribution by a "denominational" address—denominationalism again, you see, in this "National Church of England." However, the attention of the Privy Council Department having been called to this, the vicar received a communication, from which we make the following extract:—

In that letter you write as follows, "What I intended to convey in my address was simply this, that in the next year, the prizes which I might have to give away would be limited to Sunday-scholars, for regularity of attendance and for proficiency in religious knowledge, that is to say, to all those children who voluntarily choose to continue their education in the schools on the Sunday." From this my lords understand that the prizes to be given by you next year are intended for the children in the Sunday-schools, and for their regularity of attendance and proficiency in religious knowledge. My lords have therefore no further remark to make upon this part of the subject. But I am desirous to inform you that my lords regret that the distribution of the prizes this year, which as they understand were given to the scholars of the day-schools and connected with secular subjects, should have taken place on a Sunday, and under circumstances which tended to prevent the attendance of scholars whose parents objected to their receiving religious instruction. I am to add that, in the opinion of their lordships, it is desirable that prizes for secular knowledge given to children in any public elementary school should be open to all the scholars, and should be distributed at a time when religious instruction is not given.

Canon Miller has taken advantage of a Sunday-evening audience to deliver an address on the question, "Why I am not a Dissenter"—the address having been given at St. Mary's, Greenwich, on Dec. 8. The canon gave these as his reasons:—Firstly, that division was a great evil; secondly, that the form of Church government in the Church of England was nearer to the actual teachings of the New Testament than any other; thirdly, because of the Church liturgy. These three reasons it will be seen do not touch the Establishment as such; and, in fact, Dr. Miller was careful to distinguish between the Establishment and the Church, but the fourth reason related to the Establishment exclusively, and it was that "At the root



of his Churchmanship there was always the same firm conviction that the national recognition of Almighty God was necessary, and that this recognition of religion in the State was a necessity—hence a State-Church." Next the Canon enlarged on the benefits of the parochial system, and ended by an *ad misericordiam* appeal for reform in place of disestablishment. Canon Miller is not the first to make the pulpit serve the place of the platform on this question; and, indeed, as a servant of the State, he probably considers himself bound to support the State's religion—if it have any.

How curious it is to read one defence of the Establishment and then—another! Now, we have Mr. Gathorne Hardy speaking at Bradford the other day, on which occasion Mr. Hardy said amongst other things, that, "it appeared to him that in the Church of England they had a clear and distinct path. In the first place they should have union amongst themselves. And here he must frankly own that the controversies and strifes—the almost wild and violent strifes which at times took place—put them in such a position sometimes that those who were outside regarded them as a church not united within itself, and, if it had not such unity within itself, the time must come when it would inevitably fall."

At about the time when Mr. Hardy was speaking Dean Stanley was lecturing on "Socrates," and of course, dragged the claims of the Episcopalian Church into his lecture—clergymen being so very undenominational and unsectarian! On this occasion Dean Stanley said,—

According as the laws changed in obedience to the requirements of the times, so the Church changed. The Church of England presented the Christian religion in its widest form, as a National Church should do, and it secured to the persons who belonged to it greater liberty than they could obtain in any other Church. The changes which had been brought about during its long history produced a variety which could be found nowhere else. It was one of the greatest complaints against the Church that there were more divisions in it than in any other. That was because of the largeness of the Church, and he thought that its very variety tended to produce charity and a greater opportunity of knowing each other's views than could possibly be obtained were the Church broken up into sections.

Which is right, Mr. Hardy or the Dean?

#### THE IRISH UNIVERSITY QUESTION.

An important conference on this subject was held at the Westminster Palace Hotel on Thursday last. It was convened by the Executive Committee of the Liberation Society, and comprised representatives of the Congregational and Baptist Unions, the Dissenting Deputies, the Nonconformist Committees of Manchester, Birmingham, Liverpool, and London, and the Methodist and Presbyterian bodies. James Heywood, Esq., presided, and some of the Nonconformist members of Parliament were present.

It was thought desirable that the proceedings should be regarded as private; but we are able to say that there was a thorough and ably conducted discussion, both on the principles at stake in relation to the Irish University question, and on the various modes of settlement which had been suggested for the adoption of the Government. The result was a unanimous determination to stand by the Government, if the Government were prepared to stand by the principle of mixed education, in conjunction with the abolition of ecclesiastical tests, and an equal determination to resist any scheme involving improper concessions to the members of the Roman Catholic Church, or otherwise based on sectarian principles. It was, however, thought expedient to defer a formal expression of opinion on the question until the ministerial measure has been placed before the country, and at the same time, to be in a state of preparedness for action immediately that action is called for. Meanwhile, we are at liberty to give publicity to the subjoined paper, which was read at the opening of the conference, and which contains facts which may be advantageously borne in mind by the Nonconformist public:—

The Irish University question began to assume public importance when, in 1867, an Act was passed throwing open the Professorships of Anatomy, Surgery, Chemistry, and Botany in the University of Dublin to others than members of the Protestant Establishment. It became a subject of political controversy in the following year, on the occasion of Mr. Maguire's motion on the state of Ireland. In the course of the debate on that motion, Lord Mayo, the Secretary for Ireland under Mr. Disraeli's Ministry, stated that it was the intention of the Government to advise Her Majesty to grant a charter to a Roman Catholic University, having a Roman Catholic governing body; to provide for its necessary expenses, and to make some provision, also, for a building, and possibly for the endowment of certain scholarships. The endowment of colleges was, however, left open for future consideration.

In the course of the debate which followed, Mr. Lowe

denounced these proposals as retrograde, and stated that they were a mere concession to the Ultramontane hierarchy, and that, if they were creating universities afresh they should not make them sectarian. Mr. Chichester Fortescue thought that the first thing to be done was to make the Dublin University an Irish University, in the fullest and most national sense, but he also added, that if the Irish Catholics would accept the proposals of the Government, he should be the last to offer any opposition to them. Mr. Gladstone, on the same occasion, remarked that the Roman Catholics had a real and admitted grievance. "In my view," he said, "no method of dealing with the higher education of Ireland can be satisfactory which does not provide an effectual remedy for that grievance. Such a policy as that which had been proposed was contrary to all the recent policy of Parliament, and if it were adopted could not live; but he would not form an opinion as to what might be the best mode of the solution of this question until they knew what course it might be right to take in respect to the Dublin University, which would require to be specially considered."

Nothing was done in regard to the question in the following session, Parliament being engaged with the disestablishment of the Irish Church; but in 1870 Mr. Fawcett submitted three resolutions to the House of Commons—(1st) in favour of undenominational education; (2nd) for the abolition of ecclesiastical tests, and (3rd) for the admission of Protestant Dissenters and Roman Catholics to the governing body of Dublin University. These resolutions were based on a memorial from the Professors and Fellows of Trinity College in favour of such a settlement of the question. Mr. Gladstone, on this occasion, in reply to some remarks of Mr. Fawcett, challenged him to show that he (Mr. G.) had ever expressed an opinion in favour of denominational education in Ireland. He reserved to himself, at the same time, the liberty to deal with the question when they should bring forward their measure with regard to the higher class of education in Ireland. He added, "We shall endeavour to deal with it in the same spirit in which we have endeavoured to deal with the questions of the Church and the land in that country. That is, to give fair and full effect to great public principles—with all the consideration that we can allow to interests and feelings on every side."

In 1871, Mr. Fawcett brought in a bill to abolish all religious and clerical tests in the University at Dublin, and to establish a representative board which would have charge of all the academic affairs of the University and Trinity College; the domestic management of the college being vested in the fellows. This bill was resisted by Mr. Gladstone, on the part of the Government, ostensibly on the ground that it would be impossible to carry any measure relating to the subject in that session. Mr. Gladstone then declared "that Her Majesty's Government were agreed, that it was highly desirable to abolish all religious tests in the University of Dublin, and to deal with the higher education of Ireland on the principle of religious equality. He however urged that Mr. Fawcett's bill did not do complete justice to the Roman Catholics of Ireland, who had a grievance, especially in the matter of the admission to University degrees. He further said that the institution proposed by Mr. Fawcett was intended to grant degrees to its own alumni exclusively—that was to say, to those who were within its walls, where the doctrines of the Roman Catholic religion could not be taught. This was the grievance of the Roman Catholic population, and it remained untouched." He added, that the Government had no plan of its own for the recognition of the denominational principle, or for founding a denominational University in Ireland.

In 1872, Mr. Fawcett again introduced this subject, by bringing in another bill for the abolition of all tests and disabilities, and for reconstituting the governing bodies of the University and the college; on which occasion Mr. Synn proposed an amendment, looking towards concurrent endowment. Mr. Gladstone opposed both the bill and the amendment, on the ground that the Government were not then prepared to undertake the question; adding that Mr. Fawcett's bill was totally inadequate as a settlement. He then said—"We are pledged to the belief that it is an extreme hardship on that portion of the Irish population who do not choose to accept an education apart from religion, that they should have no University open to them in Ireland at which they may obtain degrees."

So far as the Government is concerned, these are the only facts on which we can base any speculations as to the probable character of the promised Ministerial measure.

With respect to the views of the heads of the Roman Catholic Church, it is necessary to say but little. Their claims—their extravagant claims—are well known, and they are claims which, not Nonconformists alone, but the great majority of Englishmen, refuse to concede—nay, which the majority of most of the nations of Europe would also refuse to concede.

It is, however, important to note that, as lately as last month, both Cardinal Cullen and Monsignor Woodlock, rector of the Catholic University, publicly expressed their belief that the views for which they have been contending will be adopted by the Government. It is likely enough that in this, as in other cases, hope has told "a flattering tale," but it may be that these gentlemen are indulging in anticipations which may be, to some extent, founded on facts.

It may, therefore, be useful to take note of a recent declaration of Dr. Woodlock, which contains a hint of the possible policy of the Government, and also states the Roman Catholic ultimatum. Speaking at the opening of the session of the Catholic University, that gentleman said that "The Catholics of Ireland asked simply that, as Protestant education had a recognised endowed University, and mixed education had a recognised endowed University, Catholic education should have similar advantages. Catholics trusted that those privileges, and those endowments, now enjoyed by others would be extended to Catholic education. They did not ask to have any institution despoiled which met the educational wants of their fellow-countrymen; but, as they asked for themselves no exceptional advantages, they would not longer tolerate them in others. If the Government did not level, up in accordance with the dictates of political justice and expediency, it should level down. Irish Catholics must get equality. They ask no more; they would be content with no less."

The latter portion of this declaration is, no doubt,

vague enough; but it is clearly aimed at the University of Dublin, and involves a reappropriation of its revenues. In that respect it harmonises with a rumour lately current, that the Government propose to despoil Trinity College, and out of its revenues to create scholarships, which will be tenable by students at any educational institution within certain prescribed limits.

The closing passages of the paper contained some practical suggestions relating to the deliberations of the conference.

#### THE DISESTABLISHMENT MOVEMENT.

##### LARGE MEETING AT WOLVERHAMPTON.

On Tuesday evening last there was a large attendance at St. George's Hall, chiefly of members of the Nonconformist churches in the town, to listen to a lecture announced to be delivered by the Rev. George Conder, of London, on "the National Aspects of Disestablishment." The Rev. F. Sonley Johnstone, the recently appointed minister of the Congregational Church, in Snowhill, presided, and amongst those present on the platform and in the room were the Revs. T. J. Horton, D. W. Purdon, J. Stuart, Norman Glass (Bilston), J. B. Myers (Kettering); Messrs. T. Bantock, S. Dickinson, H. Marten, B. Jones, W. H. Jones, J. Jones, A. Weir, J. Edmonds, B. Bantock, J. F. Beckett, Thomas Graham, J. Shaw, Tolefree, J. Sanders, J. George, B. Rolands, A. Illidge, W. Stanforth, W. Fleeming, W. Fleeming, jun., &c.

The Chairman addressed the meeting at considerable length, first, on the right of Nonconformists as citizens to express their minds on one of our national institutions; and, secondly, in reply to an address that had recently been delivered by Mr. Croston at Manchester, in which many of the points of controversy were very happily treated. Mr. Johnstone said:—

Mr. Croston, from Manchester, defined the religious Dissenter as one who dissented from conviction, and does not wish the Church to be disestablished, and the political Dissenter, one who was a Dissenter but was not so from conviction. How was it that Mr. Croston could stand before his audience and utter his convictions, yet impugn the honesty and convictions of others? (Hear, hear.) He considered that it was the last resort of a debater to impugn the motives of a political opponent. (Hear, hear.) Besides, who was it that made the political Dissenter a possibility? (Hear, hear.) If there was no political church, no political ministry, no political creed, there would be no political Dissenters—(Hear, hear)—and if they wanted to abolish political Dissenters—and he should be glad to see them abolished—let them do away with the State-Church—("Hear, hear," and applause)—and had not the Dissenter as much right to demand that the Church should be separated from the State, as Churchmen had to demand that it should not? (Hear, hear.) And why then should one be called a political Dissenter any more than another simply because he differed from him in opinion? (Hear, hear.) Mr. Croston assured them that the battle in which Churchmen were now engaged was not of their own seeking; but they desired, he told them, to live in peace and amity with their neighbours. He had no doubt they did. (Hear, hear.) It was very likely. (Hear, hear.) He thought a good many people when they had got possession of that to which they had not fair and right, would like to live in peace and amity with their neighbours. (Laughter and applause.) But, he would say, if Churchmen wished to live in peace and amity with their neighbours, let them deal justly with their neighbours. (Applause.) They (the Nonconformists) did not wish to touch a farthing, or deprive their fellow countrymen of a single right which properly belonged to them. Mr. Croston assured them that the Church party intended and meant to fight a battle to the end. He (the speaker) said "Amen." (Applause.) He should be very glad to see the end of it—(applause)—and when the end was over he should be very glad to shake hands with Mr. Croston, if that gentleman would condescend to shake hands with one who had been a political Dissenter. (Hear, hear.) The Nonconformists meant to fight the battle out to the end. It was no flash in the pan. They meant to go on with it, so that they might get on with that nobler and better work that was waiting to be done. (Hear, hear.) There was at present a stumbling-block in the way, remove that out of the way, and let them get on with that better work, and the sooner they got it the better for the people of this country. (Applause.) Mr. Croston also spoke in lordly fashion about tolerating Dissenters, and that the Church party had been forbearing with them. (Hear, hear.) Had they not, whether political or religious Dissenters, as much right to enjoy freedom on this sacred soil of Great Britain, our Fatherland, as any Churchman? (Hear, hear.) They hurled back the gift of toleration with contempt. (Applause.) If any argument were needed to prove the gross injustice and outrage inflicted by a State-Church, they need not go further than to the fact that it gave its partisans standing ground from which to insult their fellow-citizens. (Applause.) Toleration they did not wish for. (Hear, hear.) Let them (the Churchmen) repeal the Toleration Act to-morrow, and they would not terrify the humblest Nonconformist in the land. (Applause.) Mr. Croston boasted that the State only, and not the Church, would suffer from disestablishment. He (the speaker) was very glad to hear it. He thought the State had stood so long that it would stand a little longer even after disestablishment. (Hear, hear.) Mr. Croston had told them also that those who were charged with the administration of affairs would lose their feeling of responsibility after disestablishment. He (Mr. Johnstone) could imagine that Her Majesty's Ministers would scarcely be grateful for that compliment. For what did it mean? It meant that they had no personal religion or individual conscience; that they had a sense of responsibility simply because there was a State Church in the country, and if the connection between Church and State was done away with they would act as men who were godless and who had never heard of religion. However, let that argument pass for what it was worth, perhaps no better one could be found. (Hear, hear.)



Then Mr. Croston feared lest the Queen should become a Mahometan. (Laughter.) He (the speaker) would be very sorry for Her Majesty to become a Mahometan; but at the same time, if her conscience should be inclined that way, God forbid that they should prevent her. (Applause.)

Mr. Johnstone next referred to the abusive language used by Church defenders, and said "God forbid that such epithets should ever disgrace their public platform!"

The *Wolverhampton Chronicle* states that Mr. Conder's lecture, which followed, was a long and interesting one, and that the lecturer was frequently applauded during its delivery. The usual votes of thanks closed the proceedings.

#### SHEFFIELD—LECTURE AND DISCUSSION.

On Monday of last week the Rev. Charles Williams lectured at the Cutlers' Hall, Sheffield, on "Church Property, and so-called Confiscation." Mr. Baxter Langley in the chair. Mr. Williams, at the outset, made some important remarks on the application of Church property in the event of disestablishment. As questions are often asked on this subject we think it desirable to report Mr. Williams's observations. He said—

He did not care to lay very much stress on the question of property in relation to the separation of Church and State. To the Liberationists that was a secondary question; and, for his part, if the Church was disestablished, but for the interest of truth and justice, he should not care one iota what came of what were called the endowments of the Church. Logically, he was confident they should first of all decide whether disestablishment was right. They should discuss throughout the length and breadth of the land, not what should be done with the money now applied to Church purposes, but whether it would be right for the State to cease its connection with the Church, and to inaugurate the system of voluntarism, and of religious equality, which Nonconformists advocated, and which they believed to be most consistent with Scripture, with religious liberty, and with the well-being of the country. Candour compelled him to avow that even among themselves there was a little difference of opinion. There were some in the ranks of the Liberation Society who contended that all the property now devoted to Church uses should be applied in the event of disestablishment to truly national as distinct from sectarian purposes. They came to that conclusion by a series of arguments and considerations which the other side would find it very difficult to gainsay and refute. Their argument was that the Church was the State Church; it was the National Church; it was the Established Church; it was the Church of England. (Hear, hear.) That was an institution which by its very titles must not be considered as private, but as public. (Hear, hear.) That which was the Church of England no more belonged to the Episcopalians than it did to the Wesleyan Methodists; that which was a National Church belonged to no part of the nation, but to all the nation. (Hear, hear.)—that which was the State Church surely was a State institution, otherwise the title of State Church was a misnomer. (Cheers.) Those to whom he had just referred, said, "If this Church be as it is described, the National Church, the State Church, the Church of England, then all that belongs to it, or is connected with it, must be held to be the property of the nation and of the State of England." (Cheers.) Logically and legally he was inclined to think that argument was sound; but whilst of that opinion, he differed from them in their practical conclusion. He held that as a nation they had to consider, not simply what was legal and logical, but what was moral, just, and expedient. (Hear, hear.) Apart from the logical and legal argument, if he were asked whether he thought it would be morally just, paying due regard to what they owed to every man, to take from Protestant Episcopalians what Protestant Episcopalians had provided, his answer would be that though such a course would be a legal and righteous act, it would be a morally unjust thing to take away churches and endowments, provided by Protestant Episcopalians, and devote the proceeds of their sale to secular purposes. (Hear, hear.) They might think his opinion was worth very little, but that also was the opinion of the society he had the honour to represent; and in proof of that assertion, he read a resolution come to at the Triennial Conference of the members of the Liberation Society and friends of religious equality, which laid it down that whatever Protestant Episcopalians by their own free will, and out of their abounding generosity had set apart for religious purposes, in the event of disestablishment, should be continued to be applied to religious purposes in connection with Protestant Episcopalianism. Though that was his opinion, as well as the opinion of the Liberation Society, he would never surrender the rights of the Commonwealth. If property could clearly be proved to be national in every sense of the term; if the nation had never let go its hold of it; if the nation employed it simply for the payment of its own servants, those appointed by the nation to serve in the office of bishop, dean, or incumbent, then, he said, if the State cease to require such servants, the nation owed it to itself to say that this strictly national fund shall be kept by the nation, to be distributed as the nation might prescribe. (Cheers.)

Mr. Williams proceeded to show how Church property, of various kinds, belonged to the nation, and how it had been dealt with. At the close of his address, a Mr. Beaumont came forward, and was about to address the meeting in opposition, when he gave way to a local Evangelical clergyman, the Rev. J. Battersby, who took his place. Mr. Battersby discussed the Church property question, and contended that all the property which the Church possessed had been given to her by Episcopalians, and if it was not so, what property was there that was not under the control of the nation? Mr. Williams replied upon all the points. Next, Mr. Beaumont again essayed to speak, but the audience refused to hear him. The lecturer was thanked, and the meeting broke up, we are told, in some confusion.

#### CHESTERFIELD—MORE OPPOSITION.

We have information that a crowded meeting was held at Chesterfield on Tuesday evening last, but no printed report has reached us. The Assembly Room was filled, and many had to stand. The Church party issued the following circular:—

Chesterfield, Dec. 6, 1872.

Dear Sir.—It having been announced that a lecture will be delivered at the Assembly-rooms, Chesterfield, on Tuesday next at 7.30, on the "Church Establishment Question," you are earnestly requested to attend early, and resist the passing of any resolution that may be proposed in favour of the disestablishment of the Church of England.—Yours truly,

F. CALDER, } Secretaries of the  
J. W. FEARN, } Church Defence  
J. NAYLOR, } Institution.

The result of this circular was that a fourth or fifth of the audience consisted of opponents, amongst whom were five clergymen. The Rev. Marmaduke Miller addressed the meeting.

#### GREAT MEETING AT HALIFAX.

We learned from the *Halifax Courier* that on Tuesday evening, the Rev. Dr. Mellor gave his lecture in the Mechanics' Hall, on "Disestablishment, what good will it do?" Admission was by ticket, and the demand for these was so great that many hundreds could not be supplied with them. The room was crowded in every part. As the people entered the hall, two emissaries of the Tory party distributed handbills reflecting on the Liberation Society; but (says the *Courier*) when it is mentioned that it was asserted in these handbills that "the Liberationists would rather have no religion than see the Church increase her usefulness," enough will have been seen to show that anything written by the person who could pen such a remark cannot be estimated at much value by impartial men. Mr. Alderman Hutchinson, who occupied the chair, briefly reviewed the present position of the controversy. Dr. MELLOR then delivered his lecture, which, we are told, was frequently and warmly applauded; but at times a section of the meeting, far more noisy than numerous, indulged in hooting and in the use of insulting expressions. At the close of the lecture the Rev. W. Wawn, vicar of Coley, asked if it was true that the Church of England is educating 1,250,000 of the children of the working classes, while all Dissenting bodies are educating 40,000? Dr. Mellor declined to deal with extraneous questions. Mr. Coley then asked whether the statistics set forth in the *Nonconformist* were to be relied on. Dr. Mellor replied that if Mr. Wawn wished to write to him on that subject, he would send him an answer, and he would not then be drawn off from the ground of his lecture. Mr. Councillor Longbottom moved a cordial vote of thanks to Dr. Mellor. Mr. Councillor Hinns, in seconding the motion, said Dr. Mellor had laid the town under many obligations in days gone by, but perhaps on no other occasion had he laid it under greater obligation than that evening. The motion was passed amid great cheering, only four or five voting to the contrary.

#### CLAYTON.

On Tuesday, the Rev. J. H. Gordon, of Darlington, attended a meeting in the Baptist School-room, Clayton, to deliver a lecture in reply to statements made by Dr. Massingham in defence of the State Church on Thursday evening. There was a very large audience, the room being quite filled. Mr. Walter Robertshaw presided, and was supported on the platform by a large number of gentlemen. After the Chairman's brief address, Mr. Gordon proceeded with his lecture, which was loudly cheered. At the close some discussion took place.

#### PUDSEY.

On the same evening the Rev. Mr. Best, of Leeds, delivered a lecture in the Public Hall, Pudsey, Mr. Alderman Carter, M.P., in the chair. Mr. Best reviewed the past and present position of the Church, and concluded an elaborate and able lecture amidst tumultuous applause. Several questions were then asked which were answered by Mr. Best, and the meeting, which, it is said, had been a "very noisy" one, soon afterwards terminated.

#### FARLEY.

On Monday evening a lecture was delivered in the school-room belonging to the United Methodist Free Church, Farley, under the auspices of the Farley branch of the Liberation Society, by Alderman Carter, M.P., on the disestablishment question. Mr. B. Waite presided, and there were also present Mr. E. Thomas, Bradford, Mr. Wm. Firth, jun., Mr. Thomas Hollins, Mr. Reuben Hainsworth, and Mr. Joseph Pearce. There was a very large audience of nearly 1,000 persons. Mr. Alderman Carter addressed the meeting on the value and administration of ecclesiastical property, and at the close Mr. J. E. Barraclough rose to question Mr. Carter on several of his statements, which were all justified.

#### CONFERENCE AT TARPORLEY.

Last Thursday the Town Hall of Tarporley was occupied by a conference, of which the chairman was the Rev. J. Rippon, a Wesleyan minister, who stated that he did not wish in any way to compromise the Wesleyan body, who were neutral in political matters, but his individual opinions were in favour of the disestablishment of the English Church. Mr. J. F. Alexander attended the meeting on behalf of the Liberation Society. Mr. David Roberts (of Chester) and several others spoke, and questions were put to the deputation and answered. The result of the conference was that a branch of

the Liberation Society was formed, including Tarporley, Bunbury, Tattenhall, Tarvin, Kelsall, and Delamere, a minimum subscription to which of not less than 5s. per year. Subscriptions to the amount of 7l. were announced, and it was agreed that all subscriptions should be considered subscriptions to the parent society, and that the branch society should be credited with any expenses that might be incurred. The Rev. Mr. Griffiths (Baptist minister) was appointed secretary *pro tem.*, and Mr. Roger Bate treasurer. In the evening there was a public meeting, presided over by Mr. J. Aston (of Brassey-green). The attendance was larger than might have been expected considering the inclement weather. The meeting was addressed by Mr. D. Roberts, of Chester, Mr. Sinnett, of Chester, Mr. J. F. Alexander, and the Rev. J. Rippon.

#### LINCOLN.

A meeting was held at Lincoln on Friday last at the Corn Exchange, attended by the Rev. G. W. Conder. The chair was taken by Mr. Joseph Ruston, and a petition in favour of Mr. Miall's motion was adopted.

#### THE NEW MEMBER FOR FORFARSHIRE AND DISESTABLISHMENT.

A correspondent of the *Church Herald* quotes a speech delivered during his canvass by Mr. Barclay, M.P., "with a view of showing how not only, in spite of Her Majesty's rationalistic instincts and oft-obtruded patronage of the Kirk, are Dissenting Presbyterians rapidly and surely familiarising themselves with and courting disestablishment, and, of course, disendowment, but also that many of the Establishment itself, clerical and lay, are advocating it."

The following is the passage referred to:—

There is, besides, a question which I have no doubt in this town exercises the attention of a considerable number of the electors, and that is the question of the separation of the Church and State. I have been brought up and am a member of the Established Church, although I have, nevertheless, very strong and decided sympathies with the voluntary principle. I do not admit that there is any comparison between the case of the Irish Church, and I do not admit there is a complete parallel between the case of the Churches of Scotland and England and the Irish Church. In the latter case the Church was regarded as alien, and it was the source and origin of bitter jealousies, apart altogether from the question of principle. But in this country the various denominations of Protestants are rather modifications or different degrees of development of the same religion—Protestantism. I therefore say that I am not anxious to precipitate any disestablishment of the Church of Scotland. I am not desirous to precipitate that end in such a manner as shall embitter the feelings between the Churches. And I look forward to that disestablishment being accomplished peaceably, and in no small degree cordially, by the growth of public opinion, not only amongst the Dissenting churches, but also within the body of the Established Church itself. The members of the Established Church cannot deny that there is a strong feeling growing up amongst the more intelligent classes in the community, that the time has arrived or that opinion is maturing towards the disestablishment of the Church. Nay, I know that within the body of the Church itself there are many intelligent members, particularly among the laity, who recognise clearly and distinctly that this is a question—that the disestablishment of the Church of Scotland is merely a question of time.

#### MR. HENRY RICHARD, M.P., ON "NON-CONFORMISTS AND THE EDUCATION ACT."

On the evening of Tuesday, Dec. 10, Mr. Henry Richard, M.P., delivered a lecture in the Town Hall, Birmingham, under the auspices of the Central Nonconformist Committee, on "Nonconformity." Mr. J. S. Wright occupied the chair, and among the gentlemen present on the platform were:—Mr. G. Dixon, M.P., Mr. R. W. Dale, Mr. C. Vince, Alderman Sturge, Councillors Whateley, G. Baker, Messrs. W. Middlemore, J. A. Cooper, W. Morgan, Rogers, Ingall, Pimm, Kneebone, Hallam, J. C. Woodhill, J. A. Partridge, Heath (London), Park, Green, Alford, Tarbottom, Marshall, E. Mander, W. Hudson, Schnadhorst, Brindley, Ashford, S. Heath, Revs. H. W. Crosskey, E. C. Pike, A. M. Dalrymple, A. O'Neill, &c.

The CHAIRMAN, in introducing Mr. Richard, said that, judging from the signs of the times and the movements that were taking place, the consummation they as Nonconformists desired was not very far ahead, and he did not require to be a prophet to say, that within a few years the Church would be disendowed and disestablished, and Nonconformity be found no longer in the country. (Cheers.)

The LECTURER said he understood that the object of the Nonconformist Association recently formed in the town was to expound and advocate and defend the principles of Nonconformity, with a view to deepen the convictions and strengthen the attachment of those who already held them, and if possible to commend them to the candid and considerate attention of their fellow-citizens and fellow-countrymen generally who had not yet adopted them. That seemed to him to be a necessary and timely service; necessary, because some apathy prevailed within their own camp and much misconception without, as to both their principles and objects; and timely, because there were gathering signs from all parts of the horizon that the question as to the relation of Church and State was giving rise to what would prove the irrepressible conflict of the age, not in this country only, but in all



European countries. In his opinion, there was only one issue of that conflict possible, and there were manifest indications, he thought, that this was felt as much by those who deprecated it as by those who desired it. He could understand, and, in some degree, sympathise with, the apprehension, almost amounting to dismay, which many good men, trained in different ideas from theirs, felt in anticipation of this inevitable issue. But, for himself, he looked forward to it not only with calm confidence, but with grateful and exulting satisfaction, not merely or mainly because of any advantage that might ensue to Nonconformists, but because he had the profoundest conviction that it would be an inexpressible boon to the cause of Christianity itself. In that wide-world conflict the Nonconformists of this country had to bear a foremost part, because they, more than any other class of men likely to be concerned in it, understood and realised the religious aspects of the question, and were moved by earnest religious convictions. It was of the utmost importance, therefore, that they should keep themselves free from all entanglements which should interfere with the full, frank, and fearless application of their principles, that they should beware of allowing themselves to be beguiled by any objects, however excellent, by any motives, however pure, into a position which would fetter their freedom and paralyse their energies in fighting this great battle of the Lord. It was because he feared that some of their friends were exposed to that danger that he ventured to address them on the subject assigned to him in the course of lectures—"The relation of the Nonconformists to the Education Act of 1870." He was not going to discuss the merits or demerits of that Act. His only question that night was whether it was impossible for Nonconformists to support those provisions of the Act that related to religious instruction in day-schools, whether that instruction be little or much, without fatally compromising their consistency. It appeared to him that it was not possible, because the measure contravened that principle which he had always understood to be the fundamental principle of Nonconformity—that it did not fall within the right or province of any Government to teach religion to the people, and that it could not do so without falling into either injustice or immorality. They knew that the opposite of this was one of the main doctrines on which ecclesiastical establishments were founded. Paley said, "The single end we ought to propose by an ecclesiastical Establishment was the preservation and communication of religious knowledge." What were they to understand by the Government or the State? He believed that some want of clearness on this point had been among the causes which had bewildered some of their friends, and entangled them in a little inconsistency. If an Act of Parliament had been passed selecting a particular form of religious instruction and observance, in several various forms of the same, and enjoining them to be used in the common schools of the country, which were to be supported out of the general taxation, he believed there was scarcely a Nonconformist in the land that would not have revolted against it. But how did it alter the case when the Government delegated this trust to a local body? Any body or board invested with legal authority from the State, and whose decrees and decisions were to be enforced on the community by the power of the State, must be regarded to all intents and purposes, *pro hac vice*, as constituting the State. He supposed most of them would object, on principle, to Parliamentary grants for the building of churches, but if an act were passed by the legislature, giving power to municipal corporations to make similar grants out of the local rates, would their objections be any the less, or would they deem their principles to be any the less violated? Local boards created by the State providing for and enjoining religious teaching, is the State doing it. *Qui facit per alios facit per se*. And if they once admitted that it was part of their duty, or of the right of the State to care for and to pay for the teaching of religion, then it seemed to him that the whole principle of an establishment was conceded. But they did not admit it; on the contrary, they maintained in the language of Mr. Eustace Conder in an admirable essay on "Church and State" in the volume called "Ecclesia," "that the principle of State patronage and control of Christianity contains within itself this inevitable and fatal flaw—it necessarily involved either persecution or immorality. Either the State, assuming to be the supreme judge of religious truth, must make a selection of the church or churches to be established, and must, in so doing, discountenance and injure other churches in proportion to the favour shown to the members of the select communion, which is unjust; or else, assuming that all doctrines and rites are of equal value, it must patronise all alike, which is immoral." How the case could become changed if for churches they substituted schools, wholly passed his comprehension. At the meeting of the Congregational Union in May last, he quoted the following passage from a speech delivered by Mr. John Bright in the House of Commons, in the debate on the minutes in Council on Education, in 1847. Mr. Macaulay had referred to the opposition of the Dissenters to that measure as "the clamour out of doors," and, in replying to this, Mr. Bright said:—

Just recollect when the whole Nonconformists are charged with clamour what they mean by being Nonconformists. They object, as I understand, at least, I object to the principle by which Government seizes public funds in order to give salaries and support to the teachers of all sects of religion, or of one sect of religion, for I think one phase as unjust as the other. Either

the Nonconformists hold this opinion or they are a great imposture. They object to any portion of the public money going to teachers of religion belonging either to the Established Church or to Dissenting bodies; they object to receiving it themselves; their very principle is that the Government has no right to appropriate public funds for the purposes of religious instruction.

Having made that quotation, he asked the meeting if that was a fair statement of their principles, and a loud, and, as it seemed to him, unanimous shout of "Yes, yes," came from the great meeting. But they had been told since by Mr. Eustace Conder, in a lecture which he had delivered and published at Leeds, that they were all wrong in saying that one of the principles of Nonconformists was "That the Government had no right to appropriate public funds for the purpose of religious instruction." It seemed a little comical for a man to tell them that they did not know what their principles were, but that he did. At any rate, at the time the speech was delivered Mr. Bright was considered to have understood what were the principles of Nonconformists, and to have earned their gratitude by the courage and earnestness in which he defended them in the face of the House of Commons, at a time when he stood absolutely alone. He (the lecturer) strongly suspected that Mr. Conder felt that if this were an acknowledged principle of Nonconformity, the position he and a few others had taken on this question became wholly untenable. He, therefore, took the bold course of denying, in the face of the whole Nonconformist world, that this was one of their principles. The one plausible argument used by their friends who dissented from them on this question was that it was necessary to have religious education out of respect to the conscience of the parent. But how far would they carry this principle? For if one parent or one class of parents had a right to insist that a particular kind of education should be provided for their children, he supposed that other parents, or other classes of parents, would have the same right. On this ground the Cowper-Temple clause, excluding catechisms, was obviously unfair. This was precisely the argument by which Sir Robert Peel in 1845 met and effectually silenced the bishops and clergy of the Church of Ireland, with the Primate at their head, when they objected to the National system on the ground of its excluding the Bible, and claimed to receive a Parliamentary grant for the Church Education Society, which provided for the reading of the Bible, but without teaching the formularies of the Church. The argument might be carried much further. Were there no conscientious Jews who might object to sending their children to schools where the elements of their religion were not taught? Were there no conscientious Roman Catholics, who demanded that in any schools to which they sent their children all the doctrines and all the emblems, and all the religious exercises of their Church, should be in use? This was just what they did demand; and if the principle for which some of their friends contended were sound, they were right in demanding it. How did their friends propose to meet these cases? If the conscience of the parent was to be the standard of religious education, then the State must provide separate schools for every denomination. It would not do for their friends to dress up in their imagination an ideal poor man, and say, "Here is a man who wants to have a scriptural education for his child; and is it not a hardship to have to send that child to a school where the Bible is not taught?" They could not stop there, but if they admitted the full application of the principle to all men alike, then he said they were involved in endless and inextricable absurdities. Indeed, the perplexities of the system to which they were opposed became obvious enough when they compared the ideas of religious education which prevailed among their friends on the other side of this question. So long as their opponents were engaged in mustering their hosts to assail them, their unanimity was wonderful. Their opponents could agree perfectly in denouncing and deploring the system they advocated; but the moment they said, "Let us admit for the sake of argument that we are wrong, that State-paid and rate-paid schools should not be exclusively secular, but that religion must and shall be taught in them; will you kindly inform us what you mean by religious education; what is the value and amount of the instruction of that kind which you think ought to be given in these schools," the compact body of their opponents quickly dissolved into a thousand discordant elements. One party wanted the Bible read without note or comment; another wanted the Bible taught as the basis of morality, but without teaching doctrine; another wanted doctrine taught entirely, but unsectarian doctrine, whatever that might be; another demanded distinctive Gospel teaching, still only from the Bible; another insisted upon teaching the Catechism and formularies of the Established Church, and denounced the Cowper-Temple clause as an insufferable abomination; another would be content with nothing less than the bastard Popery of what was called the Anglo-Catholic school, in its fullest bloom; while finally there came from the Roman Catholics proper the imperative requisition that there should be the removal of all restrictions upon religious teaching. They all wanted religious teaching in schools, but hardly two or three agreed as to what they meant by that. Mr. Binney would be content with very little; Dr. Rigg wanted more; the Bishop of Peterborough still more; Canon Gregory more than that; Archdeacon Denison more than all; and Cardinal Cullen wanted everything. The present Bishop of Manchester, in his report on education in the United States, said, "The fact remains that mixed

schools, with religious instruction occupying a definite place in their programme, are a phenomenon hardly to be met with on the American continent"; and he added that "It looks almost like a law of human nature that it shall be so everywhere." He believed it was a law of human nature in every community who were in earnest about their religious faith. Some of their friends expatiated at length upon the danger of allowing our people to grow up into an ungodly and irreligious people, and of the unspeakable importance to our national well-being that the mass of the population should be pervaded by the fear of God and the spirit of the Gospel. But these declamations were beside the mark, and begged the question. He also believed that a population thoroughly imbued with religious thought and feeling formed the best basis of national life. But the question was, how was this to be produced? Was it by committing the religious education of the children of the people to a State-paid or rate-paid official schoolmaster? How had this method answered elsewhere? In Germany especially the system had been tested in two forms—in the less rigid form of unsectarian religious education, and in the more rigid form of denominational religious education. He quoted the Rev. Mark Pattison, Mr. Horace Mann, and Dr. Diesterweg, head of the great training college at Berlin, to show how the system had worked in Germany. In 1854, the Government of that country determined to "obviate the growth of objectionable Radicalism," and the effect was the introduction of an intensely religious system, or, to describe it more accurately an intensely Church system. The orders said:—"The specific doctrines of the Church are not to be reserved to the end, but placed at the beginning of the school course." The speaker then quoted Mr. Pattison's report, further descriptive of the system, and asked what had been the results? Had it made the Prussians a religious people? He would not answer the question on his own authority, but two years ago a volume was published, entitled "Religious Thought in Germany," consisting of letters that had appeared before in the *Times* from the Berlin correspondent, a German and a Prussian resident in Germany all his life. From this it appeared "that the vast majority of the Protestant middle classes in Prussia, and even a large portion of the lower strata of society, were estranged from the religion of their ancestors, and take no interest in the Church or the religious lessons thrust upon the schools by Church and Government combined." Mr. Richard quoted further from the letters bearing out the view that the doctrines taught by order of the Government had no effect whatever, and was turning out chiefly "cultivated infidels," while the masses continued in habitual attachment to the forms of Christianity without any warm interest for or against the dogma. This he contended must teach us that the most intensely theological and church system of education in Europe prescribed and enforced by authority had utterly failed to make the Prussian people religious; secondly, that the tendency of teaching religion in a cold, mechanical, heartless manner, by men who teach it by constraint, and not willingly, as a part of their official duty, was to make a people infidels rather than believers. Sometimes there was reference made to France, as though the infidelity and irreligion with which that country was at least credited was owing to a secular system of education. But the French system was not secular. According to Mr. Matthew Arnold, who reported to the Education Commission in 1860, it was religious—"not in the sense which all systems profess to be more or less religious, but in inculcating the precepts of a certain universal and indisputable morality. It inculcates the doctrines of morality in the only way in which the masses of mankind ever admit them in their connection with the doctrines of religion—morality, but dignified, but sublimed by being taught in connection with religious sentiment, but legalised, but empowered by being brought in connection with religious dogmas—that is what the French system makes the indispensable basis of primary instruction." But he had not succeeded in making a religious, a Christian France. M. de Pressensé, one of the noblest and most earnestly religious of persons, proclaimed the utter want of religion in the country to be the cause of all its disorders and miseries. His remedy, however, was to snatch away "the comfortable pillar of official religion, and appeal for the support of religion to voluntary zeal, to personal faith and a spirit of sacrifice." Here, then, were two great nations who had positively made the experiment for us. They had established a system of national education in which religious instruction was strictly enjoined and copiously administered, positive, distinct dogmatic religious instruction given under the patronage of the State, and under the superintendence of the Church, and with such evil results. The question therefore arose again, "How can we hope to make a nation Christian?" Mr. Richard, in answering this question, again quoted Mr. Eustace Conder, who contended that the only way to make a nation truly Christian was by allowing perfect freedom in religious instruction without the restrictions of Government administrations, votes of majorities, endowment of clergy or schoolmasters. Spiritual liberty and establishment of religion by civil authority were so irreconcilably incompatible that they could only coexist by the mutilation of one, or both. Mr. Richard said perhaps we might gain a hint as to the position and duty of Nonconformists on this matter by looking a little back to former events. For that would prove two things—first, that this was by no means the first time when the



question of separating the religions from the secular element in education had come up for decision in this country; and secondly, that those of them present who were disposed to join their opponents on the present occasion were not following the example of their predecessors, and were passing into the company of persons and parties who were, no doubt, highly respectable, but not those with whom Nonconformists had been accustomed to consort on religious and ecclesiastical questions. Let them take the establishment of the London University, which was founded by a body of persons, National Churchmen and Dissenters, as a place where, without religious tests, members of all religious denominations might reap the advantages denied them elsewhere. When the question of religious instruction came to be considered, it was found that, though there was the strongest possible desire to include it, it would not be possible to do so without imposing conditions and restrictions, actual or virtual, that would militate against the fundamental idea on which the whole project was founded. After quoting Lord Brougham to show how the difficulty arose, and how it was remedied by the omission of all theological studies, Mr. Richard said the immediate effect of this omission was to raise the cry of "godliness," "infidelity," "atheism." None were so loud in giving utterance to it as those academic cloisters of Oxford and Cambridge, whose bigotry and exclusiveness had been the main reason that had made its existence necessary. But the Nonconformists of that day did not join in the cant cry, but were amongst the foremost promoters and most strenuous supporters of the institution, and sent their children to its schools and classes without the smallest scruple or hesitation, only feeling too grateful that they had now access to a high order of education without the temptation to forsake their principles or perjure their consciences. Where was all the clamour now? The history of Queen's College in Scotland was also instanced. Attention was also directed to the scheme of Irish National Education in 1832, which was originally intended to be founded on precisely the principle of the Nonconformist Conference and the Birmingham League, viz., that of combined secular and separate religious instruction. The original plan could not be carried out, but the Bible was entirely excluded from the schools by the Government. This gave rise to endless controversy being opened, by the Presbyterians, the clergy of the Established Church, and the landlords who even refused land for school sites. In many instances the grossest violence was practised in the name of the Bible, and excited mobs assembled and turned the children out of the national schools, in some cases damaging the buildings, and in others wrecking them entirely and burning them to the ground. It was made an election question even in England; and at Liverpool a large wooden Bible was paraded through the streets, with the inscription, "The whole Bible, and nothing but the Bible." The Nonconformists at this emergency rallied round the Government, and gave the system it proposed their cordial support, and the deputies of the three denominations passed formal resolutions advocating the wisdom and policy of the step taken by the Government in the question of Irish national education, and of the principle of setting apart two or three days a week for the education of the children, taught in the national schools, by the respective ministers and teachers of religion whom their parents should prefer. Of course, the Nonconformists of 1832 did not occupy the platform they now did in regard to education. The Dissenters had to pass through a long and most painful discipline to bring them to a clear perception of the principle on which they now stood. The result of the defection of the sound principle laid down by Lord Stanley on the part of the Government of united secular and separate religious instruction was in Ireland, however, most disastrous, and the system had now become sectarian in the extreme. From a pamphlet published by the Rev. Scott Porter, of Belfast, it appeared that—

In the "non-vested" schools, "the patron or the manager appointed by him has the power of determining whether any, and if any what, religious instruction shall be given in the schoolroom, and none can be given except such as he has sanctioned; no child to be compelled to receive and be present at religious instruction of which his parents or guardians disapprove. The effect of these regulations was that there is in each non-vested school an Established Church—that of the local patron or manager—whose doctrines alone are permitted to be inculcated in it, but unaccompanied with a provision for the toleration of Dissenters. . . . Very many of these schools are built on grounds attached to or adjoining churches, chapels, meeting-houses, and monasteries or convents. The greatest number of their patrons and managers are clergymen, the incumbent of the church, the parish priest, the Presbyterian or Wesleyan minister. These schools, therefore, have in nearly all cases a distinctly 'denominational' character, and are very far from realising the original idea of 'uniting in one system the children of all the different creeds.' In fact, these schools are known in their respective neighbourhoods as 'the Church School,' 'the Chapel School,' 'the Presbyterian School,' &c., and are avoided when it is possible by the children of other sects."

Mr. Richard, continuing, said it was now felt that there were only two alternatives for Ireland—either to assert the principle of united secular and separate religious instruction, or to let the system glide on as it was rapidly doing, with most powerful gravitation, to pure denominationalism, which substantially in Ireland meant endowing the Roman Catholic religion with some three or four hundred thousand pounds out of the public funds, to be

indefinitely augmented as the system became, year by year, more extended. But he was bound to say that the Roman Catholics were not the first to object to the original plan, and to propose innovations. There were now many of the Episcopalians and Presbyterians who saw the folly of their predecessors, and in the face of the alternative before them, would gladly go back to the secular system. This was proved by a declaration of 2,754 members of the United Churches of England and Ireland, "comprising the signatures of the Lord Primate of all Ireland, the Lord Justice of Appeal; noblemen, 45; bishops, 5; deputy-lieutenants, 146; justices of the peace, 636; clergymen, 733; professional men, country gentlemen, and merchants, 800; miscellaneous, about 387. These desire to express an earnest hope that the principles of united secular education, as opposed to the denominational system, may be maintained in Ireland; without pledging themselves to an approval of the National system in all respects, they entirely admit the justice and policy which protect scholars from interference with their religious principles, and thus enable members of different denominations to receive together in harmony and peace the benefits of a good education." Was there not in this history a most significant and impressive warning to the Nonconformists of this country to beware how they deviated from their principles? Mr. Richards then, addressing himself to the general subject, said he had collected there a large number of testimonies of witnesses, statesmen, philosophers, divines, journalists, and others wholly unconnected with Nonconformity, who had pronounced with more or less explicitness in favour of their views, but he would not trouble them with them in detail. In conclusion, if he might address one word to their Nonconformist friends who stood aloof from them on this question, he should say, "You don't stand on your own personal responsibility alone in this matter. You and we are the trustees for posterity. (Hear, hear.) Our fathers left us a precious birth-right, which they bought at a great price. It is through the sufferings, the stripes, the imprisonments, and the deaths they endured, that we their children, have been able to shake ourselves from the beggarly elements from which they were not free, and to obtain the broad, clear, and absolute conviction that in no respect can the religion of Jesus Christ be made dependent upon the State. (Cheers.) We have no right to part with this inheritance sealed with blood. (Hear, hear.) There are other issues more solemn and momentous than that connected with any plan of education involved in this struggle. (Cheers.) We must beware that we do not imperil these issues by a misapprehension of them or unfaithfulness to them. (Hear, hear.) We have cast off the yoke which neither we nor our fathers were able to bear—(cheers)—the yoke of human authority, speaking through the voice of human law in matters of faith and conscience. (Cheers.) We have gone forth into each place where we can breathe God's pure air and feel His bright sunshine irradiating our brow, our unfettered limbs are free to render any service that we may be called upon to render to His cause; Let us then stand fast in this liberty wherewith Christ has made us free, and do not let us suffer ourselves again to be brought into the bondage we have thrown away once and for all." (Loud cheers.)

The lecturer was listened to with great attention, and was frequently applauded during his address.

Mr. GEORGE DIXON, M.P., moved the following resolution:—

That the hearty thanks of this meeting are due and are hereby given to Mr. Henry Richard, M.P., for his able and interesting lecture, and that he be requested to place it at the disposal of the committee for publication.

(Cheers.) Mr. Dixon said he had not, as they were all aware, come there in the capacity of a Nonconformist, but to show his respect to his friend Mr. Richard, and in anticipation of learning something from his address which would be of the greatest use to him as an educationist. He had not been disappointed, and he was glad to hear that the lecture was to be published in its entirety. (Hear, hear.) The conviction that he (Mr. Dixon) had arrived at in the advocacy of popular education was this—that they would not succeed in the great work they had undertaken until they could convince the people of England—who, above all other things, were entitled to be called a religious people—that it was not essential to religion that it should be taught in our common schools. (Cheers.) And he would even go further, and say that he had arrived at a still further conclusion, that it was essential to true religion that it should be excluded from our common schools. (Cheers.) They had been told, from that and other platforms, that when such men as the leaders of Nonconformity, both in former ages and in the present times, had been in favour of such a course, it could not be religious because these men had always been religious. He admitted the force of the argument, but that argument was not sufficient, and he had become convinced of that great fact from taking into consideration what they had seen since the great discussions that had arisen out of the Education Act of 1870. These discussions, of which they had heard so much, had not tended to the true religious spirit that they wished to see so prevalent in this country; and he entirely concurred in what Mr. Richard had said that night, that those who wished to see the spirit of real religion spread through every rank, and deepened to the utmost extent, must be prepared to see that religion based upon the only solid rock, and that was the rock of voluntary and individual effort. (Cheers.)

The resolution was unanimously carried, and Mr. RICHARD having briefly acknowledged it, the proceedings terminated with a vote of thanks to the chairman, on the motion of Mr. R. W. DALL, seconded by the Rev. H. W. CROSSKEY.

#### CHURCH AND STATE ON THE CONTINENT.

The movement against the Infallibility dogma gains strength and coherence throughout Switzerland. In almost every district of importance Liberal Catholic Societies are either in existence or in process of formation. The Catholic parish of Aarau, in a large assembly, has unanimously resolved not to recognise the dogma, and the parish of Ober-Mumpf, also in the canton of Margau, has expressed the same resolution. It is also said that the greater part of the population of the canton of Lucerne have joined the Old Catholics. A Berne telegram states that the Roman Catholic Liberals in the National Council propose that the Federal Council should guard against the pretensions of the Pope, and inquire into the question of the withdrawal of the exequatur from the Papal Nuncio.

The Old Catholics of Geneva have decided that should a bill for the appointment of pastors by the Communes be passed by the Grand Council, an attempt will be made to elect Father Hyacinthe as Curé of Geneva.

The Senate of the Ruperto Carolina University at Heidelberg has allowed the "Old Catholic" Professor Michelis to deliver theological lectures in its colleges. Professor Michelis settles in Heidelberg not merely to read "Old Catholic" theology, but chiefly with the object of organising the "Old Catholic" movement throughout the Grand Duchy of Baden, which will acknowledge him as its head. The professor's presence is expected to exercise a most beneficial and encouraging influence on the Badenese "Old Catholics."

The Disciplinary Court of Berlin has decided that it is incompetent to deal with the charges against the Army Bishop Nanczjanowski, of refusing the Old Catholics the use of a certain church at Cologne, and of inciting the military chaplains to disobedience.

The Berlin correspondent of the *Times* writes:—

A stronger measure than any yet taken against the Ultramontanes has been resorted to in the Grand Duchy of Posen. There the Polish clergy have been availing themselves of the antagonism between the Pope and the German Government to resume the work of national agitation more hotly than ever. Of late the indulgence shown them has encouraged these active servants of the Vatican to celebrate special services for the purpose of recommending their province to "the sweetest heart of Jesus," as a panacea against "the persecutions of those in power." Even this additional provocation was at first ignored by the authorities; but when they began reading from the pulpit a pastoral letter from their archbishop fulminating against the sons of Belial—the name given to this Government and the Germans generally—the Home Office at last determined to act, and interfere with the seditious proceeding. Half-a-dozen Roman Catholic chapels belonging to public schools, which are the property of the Government, were ordered to be closed. The priests officiating in these chapels, as well as the headmasters of the schools to which these places of worship are attached, were requested to explain how they reconciled the reading of the objectionable document with the duties of their office; and a teacher who had gone the length of treating the scholars in his class to the pastoral was removed. It remains to be seen whether the Polish priests will take the warning and discontinue the like practices in the churches and chapels not under the immediate control of the Government. In the contrary event, further measures are sure to follow. The Ultramontanes are, it must be admitted, very indiscreet. In Germany they sympathise openly with the French; in the Polish districts of the kingdom they permit the avowed enemies of the nation to mix up their religious quarrel with a national and political grievance against this country. By thus converting their cause into something verging upon high treason, they render it all the more easy for the Government to ignore the alleged religious character of their acts, and punish as rebels those who would fain be regarded as martyrs. In Germany Proper criminal prosecutions of Catholic priests likewise begin to multiply. The Thuringian village of Uder has just seen its parish priest sent to prison for six months for transgressing the new law which restricts the flow of political eloquence in the pulpit.

A Roman telegram to the *Daily News* says that in consequence of the vote of the private committee of the Chamber suppressing the Jesuits, the Ministers will hold a Cabinet Council to consider the course to be followed by the Government. It is expected that King Victor Emmanuel will preside at the Council. The vote of the private committee has been received with great favour by the anti-Jesuit party at the Vatican.

#### NONCONFORMISTS AND THEIR NEWSPAPERS.

(From the *Hunts Guardian*.)

We take the earliest opportunity of preaching a lay sermon on the text furnished in the Rev. Mr. Aveling's speech at Cambridge the other day. The laying of the foundation-stone of the new Congregational Church in the University town was properly celebrated as an event of national interest and importance. Such a church will be used by Nonconformists throughout the land, and it is imperative that Congregationalism should be fittingly represented, and especially as recent legislation has removed the mediæval trammels which excluded Dissenters from the Universities. A new era is dawning. Nonconformists will crowd the colleges



in largely increased numbers, and the new Congregational edifice is a worthy and timely recognition of the altered aspect of things. But Mr. Aveling, while he cordially acknowledges this evidence of a proper spirit in the Cambridge Dissenters, makes the defective organisation of Nonconformists in one particular a main point in his address. His remarks are general, and not directed to Cambridge solely. Mr. Aveling believes all Nonconformists err in neglecting to utilise the power of the press as they ought to do. The *Nonconformist* and the *English Independent* are not so widely read amongst Dissenters as they should be. The masses of the Nonconforming sects are more indifferent than formerly to the religious and political education of the press. The charge is more just in a political than a religious sense, and there is a natural reason for the fact. The legislative and social regulations which until quite recent years pressed heavily and harshly upon Dissenters operated as a stimulant to their energies, and it is a question whether Nonconformist principles did not make more rapid progress under such restrictions than they are doing under a régime comparatively free and equal. There is, undoubtedly, a spirit of lassitude to some extent, in place of the old vigour and activity, and it is the lassitude which usually follows victory. It is not that the pulpit is less influential, or less worthy. The ratio of advance in this direction is steadily increasing, so much so that the Nonconformist preachers as a body are superior to any others in eloquence and ability. The defect is that which Mr. Aveling so plainly refers to. Nonconformists must develop more extensively and more heartily the power of the press. The *Newspaper Press Directory* shows a vast disproportion between the numbers and standing of Nonconformists and their newspaper organs. The metropolitan Dissenting papers are pretty numerous and ably conducted, but they circulate chiefly amongst the ministers and deacons, and scarcely touch, comparatively, the masses of Dissenters. The papers we have named above are principally supported by ministers, and read but little by their congregations. Nine out of ten reading-rooms exclude them with all other denominational journals. And this deficiency of press representation has never been so much felt, never so urgently demanded rectifying, as at the present moment. Hitherto Liberalism has meant almost the same thing as Nonconformity. The Liberal press has advocated the same policy as Nonconformists. The outworks of religious equality have been stormed by both with the same warmth and with complete success. But now that the citadel has to be assaulted, and the principle of religious equality to be applied in its entirety, we have arrived at a new condition of things. Fashionable and official Liberalism no longer treads the same path as Dissenters. The former have put their hand to the plough and turned back, and Nonconformists have to fight the battle of themselves. The most effective weapon for the conflict is the Press. The rank-and-file of Dissenters require to be impregnated with the same spirit and the same feeling as their leaders. And on the eve of a general election, in which the most cherished views of Dissenters will occupy a prominent position, how doubly necessary that every possible means should be called into action to ensure an early victory. No more powerful agency exists than that of the newspaper, and Nonconformists must endeavour to make a more efficient use of it.

**MR. MIALI'S MOTION AND THE DISSENTING DEPUTIES.**—The meeting at Cannon-street Hotel on Wednesday last of some 500 lay representatives of the Dissenting churches, under the presidency of Mr. Charles Reed, is exceedingly valuable as an indication of the opinion of London Nonconformists upon the great question of the severance of the connection of Church and State. We shall best consult our views of propriety and the wishes of the committee by abstaining from anything beyond a mere reference to the proceedings. The discussion was a very animated one, and the result was the unanimous approval of the terms of Mr. Miall's forthcoming motion—a decision to present petitions from congregations in its favour, to organise district meetings, and to decline to support candidates not true to the great principle of religious equality, if such could be done without injury to the Liberal cause. It was felt and very strongly expressed that as perfect equality and equal rights, religious and civil, were the only objects sought to be accomplished, every legitimate effort should be used, and whilst Christian forbearance was insisted upon, the urgent nature of the question was emphatically affirmed.

**THE CASE OF THE REV. W. KNIGHT.**—At the meeting of the Dundee Free Church Presbytery on Tuesday, the Rev. Mr. Knight and the ruling elder of his church gave in formal dissents from the finding of the presbytery on certain of Mr. Knight's publications. They denied the right of the presbytery to deal with the sermons, held that the principal charge against the article on "Creed Subscription" was unfounded and absurd, denied the right of the presbytery to secure from a minister a declaration if he changed his belief in any dogma, and stated that it was notorious that there was no such literal adherence to the whole doctrine of the

confession. The case, it is stated, is now at an end.

**EPISCOPAL CHURCH IN AMERICA.**—The convention of the Protestant Episcopal Church for the diocese of Massachusetts assembled at Boston on the 4th inst., to elect a bishop in the place of the late Dr. Manton Eastburn. The High-Church party put forth the Rev. Dr. Benjamin J. Haight as their candidate, and his opponent was the Rev. Dr. Alexander H. Vinton, both New York clergymen. Four ballots were taken; in the first three of which Dr. Vinton received the most votes, but not sufficient to secure his election; the final ballot resulted as follows:—Dr. Haight, 43; Dr. Vinton, 36.

**THE NEW TESTAMENT REVISION COMMITTEE.**—The New Testament Company of Revisers assembled on Tuesday morning in the Jerusalem Chamber for their twenty-fifth session. The Bishop of Gloucester and Bristol presided. The other members present were, the Bishop of Salisbury, the Bishop of St. Andrews, the Dean of Rochester, the Dean of Westminster, the Master of the Temple, Canon Lightfoot, Canon Westcott, the Prolocutor, Professor Eadie, Professor Moulton, Professor Newth, Dr. Angus, Dr. Brown, Dr. Scrivener, Mr. Hort, and Mr. Humphry. The company proceeded with the revision of the eleventh chapter of the Gospel of St. John.

**OBJECTIONS TO THE DAY OF INTERCESSION.**—The Rector of St. Peter's, Dorchester, the Rev. E. W. Pears, in the course of his sermon on Sunday evening expressed his determination to take no part in the proceedings on the day of intercession for missions, Friday next. He said he could not join in praying with men whom he believed to be teaching error, and he believed that the Church Missionary Society, by the course which it had adopted, would lose much of its spirituality. To show that he was not alone in this view, he quoted from a letter by the Dean of Carlisle, who was precisely of the same opinion. Mr. Pears is one of the foremost members of the Evangelical party in Dorset.

**A BISHOP'S CHARGE A PRIVILEGED COMMUNICATION.**—Sir R. Collier, on Saturday, delivered the judgment of the Judicial Committee of the Privy Council in the litigation between a Mr. Laughton and the Bishop of Sodor and Man. The appellant, a practising barrister in the Isle of Man, brought an action for libel against the bishop on account of certain statements which the latter had made in a charge to his clergy, and in one of the courts of first instance in the island obtained 400*l.* damages. The verdict was, however, set aside by a higher court, and Mr. Laughton then appealed to Her Majesty in Council. Their lordships dismissed the appeal, on the ground that the charge and its publication were both privileged.

**THE OXFORD LIBERALS.**—The following choice sketch is from an article in the *Church Herald* on the opposition to Dean Stanley:—"Who, that knows Oxford well, does not call to mind acts of daring self-sufficiency and insolence, on the part of the Liberals, which ordinarily speaking would have been scouted as disgraceful, and the authors of which, in decent society, would have been kicked out with an energetic and more than efficient action? Many of these Liberals, low-born and underbred, with not an H in their composition, have no greater instinct of decency, and no larger sense of true refinement and Christian civilisation, than a Bow-street attorney or a New York prize-fighter. They are bumptious, overbearing, self-confident, insolent, and bold. And, possessing as some of them do, an *entrée* into the columns of several metropolitan newspapers, they endeavour to impress the people of England with a false notion of their influence and power at Oxford. The poll regarding the Dean of Westminster will at all events determine their true influence in Convocation there. Before our next issue we shall know how matters stand."

**THE IRISH METHODISTS AND NATIONAL EDUCATION.**—At a recent meeting of ministers and lay gentlemen, members of the Methodist Church, held in Belfast, Alexander Moore, Esq., in the chair—the following resolutions were unanimously adopted:—1st. "That we are of opinion that it is not the province of the State to provide for religious education, but solely for instruction of a secular or literary character; that where churches demand denominational education it should be provided entirely at their own expense, and that this is the true solution of the national education question. 2nd. That inasmuch as under the above system children of various denominations would attend in common the classes for secular or literary instruction, the teachers should strictly confine themselves to these subjects, and that the duty of providing religious instruction should rest with the parents and churches." It is added—"The fact that the Ultramontane organs in Ireland have publicly claimed the Wesleyans of England as their strongest allies in securing the overthrow of the National system in Ireland, and the establishment instead of a system which would virtually hand over the education of this country to the Roman Catholic Hierarchy, will be regarded as sufficient explanation of the issuing of the present circular."

**"MISSION SERVICES" IN THE CHURCH OF ENGLAND.**—An address to the inhabitants of Louth, signed by all the Nonconformist ministers of the town, including the Methodists, contains the following passages:—

Far from wishing to question the sincerity of the ministers who conducted the "Mission" services, and honestly admitting their zeal and downright earnestness, which we have reason to believe threw many pious people off their guard, we were distressed to find that

the Romish dogmas of Apostolical Succession, Man-made Priests, Confession to a Man-priest, his power of priestly absolution, baptismal regeneration, and the real objective presence of Christ in the Lord's Supper were distinctly taught; and whilst we were pained by these teachings of positive heresy, we were scarcely less grieved to hear of an almost total absence of the priesthood of Christ, of justification through faith alone in the blood of Christ, and even of the atonement itself. The teaching in question, and which we deprecate, is calculated to undo the work effected in this country by the noble reformers—Wickliffe, Cranmer, Latimer, Ridley, Hooper, and many others—who procured our Protestant freedom by the shedding of their blood. As ministers of Jesus Christ—watchmen on the walls of Jerusalem—we feel it our conscientious duty to raise our warning cry against the above Romish teachings, and beg to say we have formed ourselves into a Protestant union for the defence of evangelical truth and the principles of the Reformation.

**THE ESTABLISHED CHURCH AND "CLASS DISTINCTIONS."**—At a meeting in favour of "Free and Open Seats," which was reported in the *East Suffolk Gazette*, the Rev. F. F. Tracey, rector of Beccles, said he certainly thought, looking at the state of public opinion, and the rapid progress certain opinions were making in every direction, that they must look with anxiety to the possible future of the Established Church. If the Church of England could be shown to Parliament to be the institution of a class, the days were very near at hand when the Church of England as an Establishment would cease to exist. Of that he felt very certain. (Hear, hear.) He felt it because he saw in every direction the desire to do away as much as possible with all class institutions and distinctions. He did not mean to say it would succeed, but he felt very certain that the whole course of Parliamentary action was to do away and disestablish whatever was shown wanting support, except of a particular class. He thought the present state of the parish churches tended to show that the class principle was in the ascendant. (Applause.) As a matter of fact, the parish churches of England were closed to the great mass of the people for whom it advocated, and for whom as an Establishment it existed. A very large proportion of those people who habitually stayed away from public worship at the parish church repeatedly told him, when he came in contact with them, that the reason they did so was because they had nowhere to go when they went to church.

**DEAN STANLEY AND THE OXFORD PREACHERS.**—Notwithstanding the vigorous opposition made to the election of the Dean of Westminster as one of the select preachers at Oxford University, Dean Stanley's name was on Wednesday placed on the list by a majority of sixty-two. The voting was 349 against 287. The Dean of Norwich has resigned the office of select preacher at Oxford, to which he was appointed the year before last. In a long letter to the Vice-Chancellor, he says he does so "as the most forcible protest he can give against (what he must consider to be) the unfaithfulness to God's truth when the University manifested by its vote in favour of Dean Stanley." The Dean of Norwich desires entirely to purge himself from all complicity with that proceeding. Dr. Goulburn goes on to say that he has no desire to circumscribe too closely the limits of the Church of England, and if he must err would rather err on the side of latitude than of exclusiveness. But "the line must be drawn somewhere," and his complaint against the Dean of Westminster is that he seems to draw it nowhere. The Vice-Chancellor of Oxford has, it is stated, accepted the resignation of Dean Goulburn, and the name of a successor will shortly be submitted to Convocation. Within a brief period both the Rector of Lincoln College and the Regius Professor of Greek, two of the seven writers of the "Essays and Reviews," have occupied the pulpit at St. Mary's, of which Mr. Burgon is the vicar, and in due course the Bishop of Exeter, another of the seven, will do so, as select preacher.

**THE ARCHBISHOP OF CANTERBURY AND SUNDAY CLOSING.**—On Saturday an influential deputation from the "Sunday Rest Association" for the Voluntary Closing of Shops on Sundays, office, Whitehall, waited on his Grace the Archbishop of Canterbury at Lambeth Palace. Among the gentlemen present were Mr. Samuel Morley, M.P.; Mr. W. M. Arthur, M.P.; Mr. C. Reed, M.P.; Revs. A. Jones, M.A. (secretary); R. J. Simpson, M.A.; W. Tyler, J. Gwynne Jones, G. Gritton, J. H. Wilson, T. M'Cullagh, G. M. Murphy; Messrs. Palmer, Mackness, and Hill. Mr. S. Morley explained to his grace the objects for which the interview was sought, which were, first, to ask his grace to preside at a public meeting to be held at the Lambeth Baths early in the new year, to which all the tradesmen and costermongers of the district would be invited, and at which an effort would be made to persuade the 500 shopkeepers who now keep their shops open on Sundays, to unite to abandon Sunday trading. Secondly, to ask his grace to visit the New-cut and Lower-marsh in company with a few gentlemen of position and influence on some Sunday morning, and give a few words of advice to those who at the time will be engaged in breaking the Sabbath. Thirdly, to suggest a Sunday on which sermons on the duty of observing the Sunday should be simultaneously preached, as far as possible, in all the Established and non-Established churches in the metropolitan district. His grace expressed his thorough sympathy with the objects of the association, and was pleased to hear of the great good that it had already been the means of doing in lessening Sunday trading to a considerable extent on the Surrey side of the Thames. He also signified his readiness to preside at the proposed meeting at the Lambeth Baths;



question of separating the religions from the secular element in education had come up for decision in this country; and secondly, that those of them present who were disposed to join their opponents on the present occasion were not following the example of their predecessors, and were passing into the company of persons and parties who were, no doubt, highly respectable, but not those with whom Nonconformists had been accustomed to consort on religious and ecclesiastical questions. Let them take the establishment of the London University, which was founded by a body of persons, National Churchmen and Dissenters, as a place where, without religious tests, members of all religious denominations might reap the advantages denied them elsewhere. When the question of religious instruction came to be considered, it was found that, though there was the strongest possible desire to include it, it would not be possible to do so without imposing conditions and restrictions, actual or virtual, that would militate against the fundamental idea on which the whole project was founded. After quoting Lord Brougham to show how the difficulty arose, and how it was remedied by the omission of all theological studies, Mr. Richard said the immediate effect of this omission was to raise the cry of "godliness," "infidelity," "atheism." None were so loud in giving utterance to it as those academic cloisters of Oxford and Cambridge, whose bigotry and exclusiveness had been the main reason that had made its existence necessary. But the Nonconformists of that day did not join in the cant cry, but were amongst the foremost promoters and most strenuous supporters of the institution, and sent their children to its schools and classes without the smallest scruple or hesitation, only feeling too grateful that they had now access to a high order of education without the temptation to forsake their principles or perjure their consciences. Where was all the clamour now? The history of Queen's College in Scotland was also instanced. Attention was also directed to the scheme of Irish National Education in 1832, which was originally intended to be founded on precisely the principle of the Nonconformist Conference and the Birmingham League, viz., that of combined secular and separate religious instruction. The original plan could not be carried out, but the Bible was entirely excluded from the schools by the Government. This gave rise to endless controversy being opened, by the Presbyterians, the clergy of the Established Church, and the landlords who even refused land for school sites. In many instances the grossest violence was practised in the name of the Bible, and excited mobs assembled and turned the children out of the national schools, in some cases damaging the buildings, and in others wrecking them entirely and burning them to the ground. It was made an election question even in England; and at Liverpool a large wooden Bible was paraded through the streets, with the inscription, "The whole Bible, and nothing but the Bible." The Nonconformists at this emergency rallied round the Government, and gave the system it proposed their cordial support, and the deputies of the three denominations passed formal resolutions advocating the wisdom and policy of the step taken by the Government in the question of Irish national education, and of the principle of setting apart two or three days a-week for the education of the children, taught in the national schools, by the respective ministers and teachers of religion whom their parents should prefer. Of course, the Nonconformists of 1832 did not occupy the platform they now did in regard to education. The Dissenters had to pass through a long and most painful discipline to bring them to a clear perception of the principle on which they now stood. The result of the defection of the sound principle laid down by Lord Stanley on the part of the Government of united secular and separate religious instruction was in Ireland, however, most disastrous, and the system had now become sectarian in the extreme. From a pamphlet published by the Rev. Scott Porter, of Belfast, it appeared that—

In the "non-vested" schools, "the patron or the manager appointed by him has the power of determining whether any, and if any what, religious instruction shall be given in the schoolroom, and none can be given except such as he has sanctioned; no child to be compelled to receive and be present at religious instruction of which his parents or guardians disapprove. The effect of these regulations was that there is in each non-vested school an Established Church—that of the local patron or manager—whose doctrines alone are permitted to be inculcated in it; but unaccompanied with a provision for the toleration of Dissenters. . . . Very many of these schools are built on grounds attached to or adjoining churches, chapels, meeting-houses, and monasteries or convents. The greatest number of their patrons and managers are clergymen, the incumbent of the church, the parish priest, the Presbyterian or Wesleyan minister. These schools, therefore, have in nearly all cases a distinctly 'denominational' character, and are very far from realising the original idea of 'uniting in one system the children of all the different creeds.' In fact, these schools are known in their respective neighbourhoods as 'the Church School,' 'the Chapel School,' 'the Presbyterian School,' &c., and are avoided when it is possible by the children of other sects."

Mr. Richard, continuing, said it was now felt that there were only two alternatives for Ireland—either to assert the principle of united secular and separate religious instruction, or to let the system glide on as it was rapidly doing, with most powerful gravitation, to pure denominationalism, which substantially in Ireland meant endowing the Roman Catholic religion with some three or four hundred thousand pounds out of the public funds, to be

indefinitely augmented as the system became, year by year, more extended. But he was bound to say that the Roman Catholics were not the first to object to the original plan, and to propose innovations. There were now many of the Episcopalians and Presbyterians who saw the folly of their predecessors, and in the face of the alternative before them, would gladly go back to the secular system. This was proved by a declaration of 2,754 members of the United Churches of England and Ireland, "comprising the signatures of the Lord Primate of all Ireland, the Lord Justice of Appeal; noblemen, 45; bishops, 5; deputy-lieutenants, 146; justices of the peace, 636; clergymen, 733; professional men, country gentlemen, and merchants, 800; miscellaneous, about 387. These desire to express an earnest hope that the principles of united secular education, as opposed to the denominational system, may be maintained in Ireland; without pledging themselves to an approval of the National system in all respects, they entirely admit the justice and policy which protect scholars from interference with their religious principles, and thus enable members of different denominations to receive together in harmony and peace the benefits of a good education." Was there not in this history a most significant and impressive warning to the Nonconformists of this country to beware how they deviated from their principles? Mr. Richards then, addressing himself to the general subject, said he had collected there a large number of testimonies of witnesses, statesmen, philosophers, divines, journalists, and others wholly unconnected with Nonconformity, who had pronounced with more or less explicitness in favour of their views, but he would not trouble them with them in detail. In conclusion, if he might address one word to their Nonconformist friends who stood aloof from them on this question, he should say, "You don't stand on your own personal responsibility alone in this matter. You and we are the trustees for posterity. (Hear, hear.) Our fathers left us a precious birth-right, which they bought at a great price. It is through the sufferings, the stripes, the imprisonments, and the deaths they endured, that we their children, have been able to shake ourselves from the beggarly elements from which they were not free, and to obtain the broad, clear, and absolute conviction that in no respect can the religion of Jesus Christ be made dependent upon the State. (Cheers.) We have no right to part with this inheritance sealed with blood. (Hear, hear.) There are other issues more solemn and momentous than that connected with any plan of education involved in this struggle. (Cheers.) We must beware that we do not imperil these issues by a misapprehension of them or unfaithfulness to them. (Hear, hear.) We have cast off the yoke which neither we nor our fathers were able to bear—(cheers)—the yoke of human authority, speaking through the voice of human law in matters of faith and conscience. (Cheers.) We have gone forth into each place where we can breathe God's pure air and feel His bright sunshine irradiating our brow, our unfettered limbs are free to render any service that we may be called upon to render to His cause; Let us then stand fast in this liberty wherewith Christ has made us free, and do not let us suffer ourselves again to be brought into the bondage we have thrown away once and for all." (Loud cheers.)

The lecturer was listened to with great attention, and was frequently applauded during his address.

Mr. GEORGE DIXON, M.P., moved the following resolution:—

That the hearty thanks of this meeting are due and are hereby given to Mr. Henry Richard, M.P., for his able and interesting lecture, and that he be requested to place it at the disposal of the committee for publication.

(Cheers.) Mr. Dixon said he had not, as they were all aware, come there in the capacity of a Nonconformist, but to show his respect to his friend Mr. Richard, and in anticipation of learning something from his address which would be of the greatest use to him as an educationist. He had not been disappointed, and he was glad to hear that the lecture was to be published in its entirety. (Hear, hear.) The conviction that he (Mr. Dixon) had arrived at in the advocacy of popular education was this—that they would not succeed in the great work they had undertaken until they could convince the people of England—who, above all other things, were entitled to be called a religious people—that it was not essential to religion that it should be taught in our common schools. (Cheers.) And he would even go further, and say that he had arrived at a still further conclusion, that it was essential to true religion that it should be excluded from our common schools. (Cheers.) They had been told, from that and other platforms, that when such men as the leaders of Nonconformity, both in former ages and in the present times, had been in favour of such a course, it could not be religious because these men had always been religious. He admitted the force of the argument, but that argument was not sufficient, and he had become convinced of that great fact from taking into consideration what they had seen since the great discussions that had arisen out of the Education Act of 1870. These discussions, of which they had heard so much, had not tended to the true religious spirit that they wished to see so prevalent in this country; and he entirely concurred in what Mr. Richard had said that night, that those who wished to see the spirit of real religion spread through every rank, and deepened to the utmost extent, must be prepared to see that religion based upon the only solid rock, and that was the rock of voluntary and individual effort. (Cheers.)

The resolution was unanimously carried, and Mr. RICHARD having briefly acknowledged it, the proceedings terminated with a vote of thanks to the chairman, on the motion of Mr. R. W. DALE, seconded by the Rev. H. W. CROSSKEY.

#### CHURCH AND STATE ON THE CONTINENT.

The movement against the Infallibility dogma gains strength and coherence throughout Switzerland. In almost every district of importance Liberal Catholic Societies are either in existence or in process of formation. The Catholic parish of Aarau, in a large assembly, has unanimously resolved not to recognise the dogma, and the parish of Ober-Mumpf, also in the canton of Margau, has expressed the same resolution. It is also said that the greater part of the population of the canton of Lucerne have joined the Old Catholics. A Berne telegram states that the Roman Catholic Liberals in the National Council propose that the Federal Council should guard against the pretensions of the Pope, and inquire into the question of the withdrawal of the exequatur from the Papal Nuncio.

The Old Catholics of Geneva have decided that should a bill for the appointment of pastors by the Communes be passed by the Grand Council, an attempt will be made to elect Father Hyacinthe as Curé of Geneva.

The Senate of the Ruperto Carolina University at Heidelberg has allowed the "Old Catholic" Professor Michelis to deliver theological lectures in its colleges. Professor Michelis settles in Heidelberg not merely to read "Old Catholic" theology, but chiefly with the object of organising the "Old Catholic" movement throughout the Grand Duchy of Baden, which will acknowledge him as its head. The professor's presence is expected to exercise a most beneficial and encouraging influence on the Badenese "Old Catholics."

The Disciplinary Court of Berlin has decided that it is incompetent to deal with the charges against the Army Bishop Nanczjanowski, of refusing the Old Catholics the use of a certain church at Cologne, and of inciting the military chaplains to disobedience.

The Berlin correspondent of the *Times* writes:—

A stronger measure than any yet taken against the Ultramontanes has been resorted to in the Grand Duchy of Posen. There the Polish clergy have been availing themselves of the antagonism between the Pope and the German Government to resume the work of national agitation more hotly than ever. Of late the indulgence shown them has encouraged these active servants of the Vatican to celebrate special services for the purpose of recommending their province to "the sweetest heart of Jesus," as a panacea against "the persecutions of those in power." Even this additional provocation was at first ignored by the authorities; but when they began reading from the pulpit a pastoral letter from their archbishop fulminating against the sons of Belial—the name given to this Government and the Germans generally—the Home Office at last determined to act, and interfere with the seditious proceeding. Half-a-dozen Roman Catholic chapels belonging to public schools, which are the property of the Government, were ordered to be closed. The priests officiating in these chapels, as well as the headmasters of the schools to which these places of worship are attached, were requested to explain how they reconciled the reading of the objectionable document with the duties of their office; and a teacher who had gone the length of treating the scholars in his class to the pastoral was removed. It remains to be seen whether the Polish priests will take the warning and discontinue the like practices in the churches and chapels not under the immediate control of the Government. In the contrary event, further measures are sure to follow. The Ultramontanes are, it must be admitted, very indiscreet. In Germany they sympathise openly with the French; in the Polish districts of the kingdom they permit the avowed enemies of the nation to mix up their religious quarrel with a national and political grievance against this country. By thus converting their cause into something verging upon high treason, they render it all the more easy for the Government to ignore the alleged religious character of their acts, and punish as rebels those who would fain be regarded as martyrs. In Germany proper criminal prosecutions of Catholic priests likewise begin to multiply. The Thuringian village of Uder has just seen its parish priest sent to prison for six months for transgressing the new law which restricts the flow of political eloquence in the pulpit.

A Roman telegram to the *Daily News* says that in consequence of the vote of the private committee of the Chamber suppressing the Jesuits, the Ministers will hold a Cabinet Council to consider the course to be followed by the Government. It is expected that King Victor Emmanuel will preside at the Council. The vote of the private committee has been received with great favour by the anti-Jesuit party at the Vatican.

#### NONCONFORMISTS AND THEIR NEWSPAPERS.

(From the *Hunts Guardian*.)

We take the earliest opportunity of preaching a lay sermon on the text furnished in the Rev. Mr. Aveling's speech at Cambridge the other day. The laying of the foundation-stone of the new Congregational Church in the University town was properly celebrated as an event of national interest and importance. Such a church will be used by Nonconformists throughout the land, and it is imperative that Congregationalism should be fittingly represented, and especially as recent legislation has removed the mediæval trammels which excluded Dissenters from the Universities. A new era is dawning. Nonconformists will crowd the colleges



in largely increased numbers, and the new Congregational edifice is a worthy and timely recognition of the altered aspect of things. But Mr. Aveling, while he cordially acknowledges this evidence of a proper spirit in the Cambridge Dissenters, makes the defective organisation of Nonconformists in one particular a main point in his address. His remarks are general, and not directed to Cambridge solely. Mr. Aveling believes all Nonconformists err in neglecting to utilise the power of the press as they ought to do. The *Nonconformist* and the *English Independent* are not so widely read amongst Dissenters as they should be. The masses of the Nonconforming sects are more indifferent than formerly to the religious and political education of the press. The charge is more just in a political than a religious sense, and there is a natural reason for the fact. The legislative and social regulations which until quite recent years pressed heavily and harshly upon Dissenters operated as a stimulant to their energies, and it is a question whether Nonconformist principles did not make more rapid progress under such restrictions than they are doing under a régime comparatively free and equal. There is, undoubtedly, a spirit of lassitude to some extent, in place of the old vigour and activity, and it is the lassitude which usually follows victory. It is not that the pulpit is less influential, or less worthy. The ratio of advance in this direction is steadily increasing, so much so that the Nonconformist preachers as a body are superior to any others in eloquence and ability. The defect is that which Mr. Aveling so plainly refers to. Nonconformists must develop more extensively and more heartily the power of the press. The *Newspaper Press Directory* shows a vast disproportion between the numbers and standing of Nonconformists and their newspaper organs. The metropolitan Dissenting papers are pretty numerous and ably conducted, but they circulate chiefly amongst the ministers and deacons, and scarcely touch, comparatively, the masses of Dissenters. The papers we have named above are principally supported by ministers, and read but little by their congregations. Nine out of ten reading-rooms exclude them with all other denominational journals. And this deficiency of press representation has never been so much felt, never so urgently demanded rectifying, as at the present moment. Hitherto Liberalism has meant almost the same thing as Nonconformity. The Liberal press has advocated the same policy as Nonconformists. The outworks of religious equality have been stormed by both with the same warmth and with complete success. But now that the citadel has to be assaulted, and the principle of religious equality to be applied in its entirety, we have arrived at a new condition of things. Fashionable and official Liberalism no longer treads the same path as Dissenters. The former have put their hand to the plough and turned back, and Nonconformists have to fight the battle of themselves. The most effective weapon for the conflict is the Press. The rank-and-file of Dissenters require to be impregnated with the same spirit and the same feeling as their leaders. And on the eve of a general election, in which the most cherished views of Dissenters will occupy a prominent position, how doubly necessary that every possible means should be called into action to ensure an early victory. No more powerful agency exists than that of the newspaper, and Nonconformists must endeavour to make a more efficient use of it.

**MR. MIALI'S MOTION AND THE DISSENTING DEPUTIES.**—The meeting at Cannon-street Hotel on Wednesday last of some 500 lay representatives of the Dissenting churches, under the presidency of Mr. Charles Reed, is exceedingly valuable as an indication of the opinion of London Nonconformists upon the great question of the severance of the connection of Church and State. We shall best consult our views of propriety and the wishes of the committee by abstaining from anything beyond a mere reference to the proceedings. The discussion was a very animated one, and the result was the unanimous approval of the terms of Mr. Miall's forthcoming motion—a decision to present petitions from congregations in its favour, to organise district meetings, and to decline to support candidates not true to the great principle of religious equality, if such could be done without injury to the Liberal cause. It was felt and very strongly expressed that as perfect equality and equal rights, religious and civil, were the only objects sought to be accomplished, every legitimate effort should be used, and whilst Christian forbearance was insisted upon, the urgent nature of the question was emphatically affirmed.

**THE CASE OF THE REV. W. KNIGHT.**—At the meeting of the Dundee Free Church Presbytery on Tuesday, the Rev. Mr. Knight and the ruling elder of his church gave in formal dissents from the finding of the presbytery on certain of Mr. Knight's publications. They denied the right of the presbytery to deal with the sermons, held that the principal charge against the article on "Creed Subscription" was unfounded and absurd, denied the right of the presbytery to secure from a minister a declaration if he changed his belief in any dogma, and stated that it was notorious that there was no such literal adherence to the whole doctrine of the

confession. The case, it is stated, is now at an end.

**EPISCOPAL CHURCH IN AMERICA.**—The convention of the Protestant Episcopal Church for the diocese of Massachusetts assembled at Boston on the 4th inst., to elect a bishop in the place of the late Dr. Manton Eastburn. The High-Church party put forth the Rev. Dr. Benjamin J. Haight as their candidate, and his opponent was the Rev. Dr. Alexander H. Vinton, both New York clergymen. Four ballots were taken; in the first three of which Dr. Vinton received the most votes, but not sufficient to secure his election; the final ballot resulted as follows:—Dr. Haight, 43; Dr. Vinton, 36.

**THE NEW TESTAMENT REVISION COMMITTEE.**—The New Testament Company of Revisers assembled on Tuesday morning in the Jerusalem Chamber for their twenty-fifth session. The Bishop of Gloucester and Bristol presided. The other members present were, the Bishop of Salisbury, the Bishop of St. Andrews, the Dean of Rochester, the Dean of Westminster, the Master of the Temple, Canon Lightfoot, Canon Westcott, the Prolocutor, Professor Eadie, Professor Moulton, Professor Newth, Dr. Angus, Dr. Brown, Dr. Strivener, Mr. Hort, and Mr. Humphry. The company proceeded with the revision of the eleventh chapter of the Gospel of St. John.

**OBJECTIONS TO THE DAY OF INTERCESSION.**—The Rector of St. Peter's, Dorchester, the Rev. E. W. Pears, in the course of his sermon on Sunday evening expressed his determination to take no part in the proceedings on the day of intercession for missions, Friday next. He said he could not join in praying with men whom he believed to be teaching error, and he believed that the Church Missionary Society, by the course which it had adopted, would lose much of its spirituality. To show that he was not alone in this view, he quoted from a letter by the Dean of Carlisle, who was precisely of the same opinion. Mr. Pears is one of the foremost members of the Evangelical party in Dorset.

**A BISHOP'S CHARGE A PRIVILEGED COMMUNICATION.**—Sir R. Collier, on Saturday, delivered the judgment of the Judicial Committee of the Privy Council in the litigation between a Mr. Laughton and the Bishop of Sodor and Man. The appellant, a practising barrister in the Isle of Man, brought an action for libel against the bishop on account of certain statements which the latter had made in a charge to his clergy, and in one of the courts of first instance in the island obtained 400*l.* damages. The verdict was, however, set aside by a higher court, and Mr. Laughton then appealed to Her Majesty in Council. Their lordships dismissed the appeal, on the ground that the charge and its publication were both privileged.

**THE OXFORD LIBERALS.**—The following choice sketch is from an article in the *Church Herald* on the opposition to Dean Stanley:—"Who, that knows Oxford well, does not call to mind acts of daring self-sufficiency and insolence, on the part of the Liberals, which ordinarily speaking would have been scouted as disgraceful, and the authors of which, in decent society, would have been kicked out with an energetic and more than efficient action? Many of these Liberals, low-born and underbred, with not an H in their composition, have no greater instinct of decency, and no larger sense of true refinement and Christian civilisation, than a Bow-street attorney or a New York prize-fighter. They are bumptious, overbearing, self-confident, insolent, and bold. And, possessing as some of them do, an entrée into the columns of several metropolitan newspapers, they endeavour to impress the people of England with a false notion of their influence and power at Oxford. The poll regarding the Dean of Westminster will at all events determine their true influence in Convocation there. Before our next issue we shall know how matters stand."

**THE IRISH METHODISTS AND NATIONAL EDUCATION.**—At a recent meeting of ministers and lay gentlemen, members of the Methodist Church, held in Belfast, Alexander Moore, Esq., in the chair—the following resolutions were unanimously adopted:—1st, "That we are of opinion that it is not the province of the State to provide for religious education, but solely for instruction of a secular or literary character; that where churches demand denominational education it should be provided entirely at their own expense, and that this is the true solution of the national education question. 2nd, That inasmuch as under the above system children of various denominations would attend in common the classes for secular or literary instruction, the teachers should strictly confine themselves to these subjects, and that the duty of providing religious instruction should rest with the parents and churches." It is added—"The fact that the Ultramontane organs in Ireland have publicly claimed the Wesleyans of England as their strongest allies in securing the overthrow of the National system in Ireland, and the establishment instead of a system which would virtually hand over the education of this country to the Roman Catholic Hierarchy, will be regarded as sufficient explanation of the issuing of the present circular."

**"MISSION SERVICES" IN THE CHURCH OF ENGLAND.**—An address to the inhabitants of Louth, signed by all the Nonconformist ministers of the town, including the Methodists, contains the following passages:—

Far from wishing to question the sincerity of the ministers who conducted the "Mission" services, and honestly admitting their zeal and downright earnestness, which we have reason to believe threw many pious people off their guard, we were distressed to find that

the Romish dogmas of Apostolical Succession, Man-made Priests, Confession to a Man-priest, his power of priestly absolution, baptismal regeneration, and the real objective presence of Christ in the Lord's Supper were distinctly taught; and whilst we were pained by these teachings of positive heresy, we were scarcely less grieved to hear of an almost total absence of the priesthood of Christ, of justification through faith alone in the blood of Christ, and even of the atonement itself. The teaching in question, and which we deprecate, is calculated to undo the work effected in this country by the noble reformers—Wickliffe, Cranmer, Latimer, Ridley, Hooper, and many others—who procured our Protestant freedom by the shedding of their blood. As ministers of Jesus Christ—watchmen on the walls of Jerusalem—we feel it our conscientious duty to raise our warning cry against the above Romish teachings, and beg to say we have formed ourselves into a Protestant union for the defence of evangelical truth and the principles of the Reformation.

**THE ESTABLISHED CHURCH AND "CLASS DISTINCTIONS."**—At a meeting in favour of "Free and Open Seats," which was reported in the *East Suffolk Gazette*, the Rev. F. F. Tracey, rector of Beccles, said he certainly thought, looking at the state of public opinion, and the rapid progress certain opinions were making in every direction, that they must look with anxiety to the possible future of the Established Church. If the Church of England could be shown to Parliament to be the institution of a class, the days were very near at hand when the Church of England as an Establishment would cease to exist. Of that he felt very certain. (Hear, hear.) He felt it because he saw in every direction the desire to do away as much as possible with all class institutions and distinctions. He did not mean to say it would succeed, but he felt very certain that the whole course of Parliamentary action was to do away and disestablish whatever was shown wanting support, except of a particular class. He thought the present state of the parish churches tended to show that the class principle was in the ascendant. (Applause.) As a matter of fact, the parish churches of England were closed to the great mass of the people for whom it advocated, and for whom as an Establishment it existed. A very large proportion of those people who habitually stayed away from public worship at the parish church repeatedly told him, when he came in contact with them, that the reason they did so was because they had nowhere to go when they went to church.

**DEAN STANLEY AND THE OXFORD PREACHERSHIP.**—Notwithstanding the vigorous opposition made to the election of the Dean of Westminster as one of the select preachers at Oxford University, Dean Stanley's name was on Wednesday placed on the list by a majority of sixty-two. The voting was 349 against 287. The Dean of Norwich has resigned the office of select preacher at Oxford, to which he was appointed the year before last. In a long letter to the Vice-Chancellor, he says he does so "as the most forcible protest he can give against (what he must consider to be) the unfaithfulness to God's truth when the University manifested by its vote in favour of Dean Stanley." The Dean of Norwich desires entirely to purge himself from all complicity with that proceeding. Dr. Goulburn goes on to say that he has no desire to circumscribe too closely the limits of the Church of England, and if he must err would rather err on the side of latitude than of exclusiveness. But "the line must be drawn somewhere," and his complaint against the Dean of Westminster is that he seems to draw it nowhere. The Vice-Chancellor of Oxford has, it is stated, accepted the resignation of Dean Goulburn, and the name of a successor will shortly be submitted to Convocation. Within a brief period both the Rector of Lincoln College and the Regius Professor of Greek, two of the seven writers of the "Essays and Reviews," have occupied the pulpit at St. Mary's, of which Mr. Burgo is the vicar, and in due course the Bishop of Exeter, another of the seven, will do so, as select preacher.

**THE ARCHBISHOP OF CANTERBURY AND SUNDAY CLOSING.**—On Saturday an influential deputation from the "Sunday Rest Association" for the Voluntary Closing of Shops on Sundays, office, Whitehall, waited on his Grace the Archbishop of Canterbury at Lambeth Palace. Among the gentlemen present were Mr. Samuel Morley, M.P.; Mr. W. M. Arthur, M.P.; Mr. C. Reed, M.P.; Revs. A. Jones, M.A. (secretary); R. J. Simpson, M.A.; W. Tyler, J. Gwynne Jones, G. Gritton, J. H. Wilson, T. M. Cullagh, G. M. Murphy; Messrs. Palmer, Mackness, and Hill. Mr. S. Morley explained to his grace the objects for which the interview was sought, which were, first, to ask his grace to preside at a public meeting to be held at the Lambeth Baths early in the new year, to which all the tradesmen and costermongers of the district would be invited, and at which an effort would be made to persuade the 500 shopkeepers who now keep their shops open on Sundays, to unite to abandon Sunday trading. Secondly, to ask his grace to visit the New-cut and Lower-marsh in company with a few gentlemen of position and influence on some Sunday morning, and give a few words of advice to those who at the time will be engaged in breaking the Sabbath. Thirdly, to suggest a Sunday on which sermons on the duty of observing the Sunday should be simultaneously preached, as far as possible, in all the Established and non-Established churches in the metropolitan district. His grace expressed his thorough sympathy with the objects of the association, and was pleased to hear of the great good that had already been the means of doing in lessening Sunday trading to a considerable extent on the Surrey side of the Thames. He also signified his readiness to preside at the proposed meeting at the Lambeth Baths;



and to go on some Sunday morning through the New-cut and Lower-marsh. He also suggested Sunday, the 16th February, as a suitable day on which to preach sermons on the subject; but left that to be settled by the Bishops of London, Winchester, and Rochester, on whom the secretary is to wait. Having thanked his grace for the courteous manner in which he had received them, and his hearty sympathy with them, the deputation withdrew.

**FRENCH NOTIONS OF RELIGIOUS FREEDOM.**—On Thursday week Abbé Junqua appeared before the Court of Correctional Police at Bordeaux to answer for the crime of illegally wearing ecclesiastical robes. It will be remembered that this priest was a short time ago sentenced to a term of imprisonment for articles published in a newspaper. Against this sentence Abbé Junqua appealed. The prisoner, who appeared to have suffered from his confinement, entered the court between two gendarmes. After a short examination the abbé spoke in these terms:—

The question which brings me here is purely one of dogma and religion. My only crime is that of not having been able to believe in the new dogma of infallibility. And am I so very culpable? Am I the only one who has not admitted this curious dogma? I am a Gallican gentleman, and so was Bossuet, who did not believe in the infallibility of the Pope. In our days the Abbé Michaud and Father Hyacinthe and many others are Gallicans, like Bossuet and myself. They do not believe in the infallibility, they have broken with the Ultramontane Church, and yet they have been neither disturbed nor prosecuted for their faith. I alone am the victim of my religious convictions and theological opinions. Alone, in all France; alone, in all Europe, I am prosecuted for my faith, and dragged before a tribunal of Correctional Police. . . . I have done nothing but follow the teaching of my professors, and adhere to the traditions of the Gallican Church. I am a conservative of the true Catholic worship. I am an Old-Catholic. It is not I who am an innovator. The innovators are revolutionists who have arbitrarily introduced new dogmas into religion, which have sown discord in the bosom of the Church. It is because I would not submit to these new doctrines, and wished to remain what I was that they wished to deprive me of my *soutiens*. I am a doctor of *la sagesse*; I have consulted the canon law; I have consulted my authors and masters, and, above all, the remarkable work of Père André, and everywhere I found that they had no right to strip me of my gown. The only motives which can authorise such a course are dissolute habits, bigamy and adultery—none of which crimes can be laid to my charge. Oh, I swear to you that I have known no one but my poor, and have never been the lover of anything but the truth! I am a student, and have passed my life with my books. I wrote in a journal, and I was blamed for my pride, and told that I wished to set myself on a pedestal! Me proud! The poor Abbé Junqua on a pedestal! Can you believe it! In all my conduct I have been guided by the dictates of my conscience. If I have resisted the orders of my bishop, it was that I considered myself in the right. . . . Can you condemn me for having done what I, a priest and theologian, considered as my duty! &c.

The Court of Correctional Police condemned Abbé Junqua to six months' imprisonment, "not to be confounded with the two years inflicted by the Court of Assize." The unfortunate abbé, when he heard this sentence, exclaimed, "And yet it was only a question of dogma!"

## Religious and Denominational News.

### SURREY CONGREGATIONAL UNION.

The tenth annual meeting was held on Dec. 3 and 4, 1872, at the Congregational Chapel, Anerley (Rev. J. Halsey's). On the Tuesday evening, an able and appropriate sermon was preached by the Rev. J. G. Rogers, B.A., of Clapham. A devotional service was conducted on Wednesday morning, at ten o'clock; and after luncheon, one hundred and ten ministers and delegates from all parts of the county assembled for business. The Rev. John Pillans, of Camberwell, the president for the year, took the chair, and delivered an introductory address. The report of the committee showed that considerable energy has been put forth during the past year. The Union has no legislative functions, and does not interfere with the action of any of the churches; but a thoroughly good understanding is maintained among them all. The objects for which the Union was founded in 1863, are thus stated in the "Constitution":—"To promote the union and efficiency of the Congregational Churches of Surrey, with the spread of evangelical religion; to encourage the formation of new churches, and to seek to strengthen those that exist already; to promote the erection or improvement of places of worship or schoolrooms; to encourage home missionary work; to obtain statistical and other information relative to the religious condition of the county; to advance the principles of Nonconformity; and to uphold and enlarge civil and religious freedom." In all these respects, it appeared that the Union had rendered important service, so that the record for the present year was as practical and encouraging as that of any preceding period. The treasurer's statement showed that nearly 600*l.* had been received from congregational collections and personal subscriptions and donations, independent of special objects and of sums locally raised and expended. Interesting particulars were furnished of the work being performed by the six evangelists at Anerley, Bletchingley, Gumshall, Guildford, Farnham, and Sunningdale; to all of which places pecuniary help was again voted. Grants of money were also made

in connection with important movements for the gathering of Congregational churches at Battersea, St. George's-road, Peckham, South Norwood, and at Wimbledon. With reference to the last place, it was stated that great difficulty and delay had been experienced in purchasing a suitable site, owing to local prejudice and opposition, and that the congregation now meeting in the Assembly Room had resolved as a temporary expedient to hire a piece of land on which to erect an iron building, towards the cost of which they had raised 400*l.*, besides providing a considerable part of the ministerial stipend and defraying all the expenses of worship.

A special report on the subject of chapel debts in Surrey was brought up by Mr. Benjamin Scott. At the summer-meeting held in Croydon last June, it was stated that these debts exceeded 22,000*l.*; one-half of which sum was owing by congregations who found the burden very oppressive, and a hindrance to Christian work. It was therefore resolved that at least 1,500*l.* should be raised as a special fund, out of which aid might be given in proportion to local requirements, and as a stimulus to local effort. The report stated that 1,300*l.* had already been secured, and an earnest appeal was made for the remainder, which it is confidently expected will soon be obtained. By this means the existing chapel debts will gradually, and ere long, be liquidated. A statement was also made with regard to the Pastors' Retiring Fund, intended to meet the case of enfeebled and needy ministers of the Congregational body. Of the pastors in Surrey, nearly one-half are life-members of this fund, and of the remainder it is thought that in the case of about twenty, their churches are in a position at once to provide the ten guineas requisite to life-membership. As to the remaining twenty, being the ministers of poorer and weaker churches, several benevolent gentlemen had promised twenty-five guineas, on condition that one hundred guineas in all were raised, so as to provide in each case a moiety of the needed subscription; leaving each of the twenty churches to raise the other half. A growing need being felt for the establishment of a monthly magazine to circulate among the Congregational Churches of the county, it was resolved to start such a periodical with the new year, under the editorship of the Rev. W. H. S. Aubrey, one of the secretaries of the Union. Statements were made as to the action taken by the committee during the past year on various public matters, such as Mr. Morgan's Burials Bill, Mr. Miall's motion for an inquiry into the revenues of the Established Church, and in the matter of National Education.

The following resolution was unanimously adopted:—

That as the Establishment by law of the Episcopal Church in England and the Presbyterian Church in Scotland violates religious equality, wastes much of the time of the legislature in discussing ecclesiastical affairs, and is hurtful to the religious and political interests of the nation, and therefore ought no longer to be maintained, this Union heartily approves of the motion aiming at that end, of which Edward Miall, Esq., M.P. for Bradford, has given notice for the next session of Parliament.

After the transaction of the ordinary business, a paper was read by the Rev. J. S. Bright, of Dorking, on "Prayer Meetings," and a discussion ensued thereon until the hour appointed for dinner. This was provided in the Clarendon Hotel, by the church and congregation at Anerley. The usual loyal sentiments were expressed, and a cordial vote of thanks was passed to the hospitable entertainers. In the evening, a public meeting was held in the chapel, and after information had been furnished as to the objects and operations of the Union, three addresses were given, one by the Rev. W. Clarkson, of Croydon, on "The Connection of Church and State inimical to Spiritual Life"; another by the Rev. T. Stephenson, of Dulwich, on "Christian Literature"; and one by the Rev. G. Nicholson, B.A., of Putney, on "The Need for Seeking a Revived Church Life." All the gatherings were well attended, and the interest in them was sustained throughout. [The above was crowded out last week.]

The Rev. Henry Howard, of Thirsk, has through the kindness of friends been constituted a life member of the Pastors' Retiring Fund, by the payment of ten guineas.

The Rev. J. Hulme, of Rawdon College, has accepted the pastorate of the Baptist Church at Chesterfield, and enters upon his ministry the first Sabbath in the New Year.

The Rev. R. P. Macmaster, who has been for eleven years minister of Counterslip (Baptist) Chapel, Bristol, has accepted the cordial invitation of the church worshipping in Hallfield Chapel, Bradford, to become their pastor.

THE REV. A. MACLAREN.—We are glad to learn from the *Manchester Examiner* that the Rev. A. MacLaren has greatly benefited by his change of air and rest in Italy, and that he hopes to be able to resume his duties early next year. During his absence the pulpit has been occupied by leading ministers in the Baptist denomination.

THE DAY OF INTERCESSION.—On Friday, the 20th, the day appointed for intercession for an increased supply of missionaries, the Bishop of London will preach at St. Paul's at the morning service, at 10.30, and the Rev. Daniel Moore, vicar of Islington and prebendary of St. Paul's, at the afternoon service at four o'clock.

HANDSOME SALARY OF A SCOTCH MINISTER IN NEW YORK.—The Rev. Dr. W. M. Taylor, who left Bootle, Liverpool, last spring for Broadway Tabernacle, New York, has just received a hand-

some addition to his stipend of \$1,000, making it in all \$10,000 or 2,000*l.* His congregation have also considerably presented him with a life insurance policy for \$25,000. For the last few months the church has been closed for the purpose of being enlarged and decorated, on which about \$50,000 have been expended. It was reopened on the last Sunday of November.

THREE COLONIAL BISHOPS were consecrated in Westminster Abbey on Sunday by the Archbishop of Canterbury, assisted by the Bishops of London and Rochester, Bishop Claughton, Bishop Anderson, and Bishop Ryan. The newly-appointed bishops are the Rev. Peter S. Royston (formerly of Trinity College, Cambridge, and late Resident Tutor of the Church Missionary College at Islington), for the Mauritius; the Rev. J. Hordern, for the Hudson's Bay District; and the Rev. Mr. Russell, for Northern China. The sermon was preached by the Rev. Canon Miller, Vicar of Greenwich.

LIVERPOOL.—A "SILVER WEDDING" CELEBRATION.—With this year the Rev. Hugh Stowell Brown terminates the twenty-fifth year of his ministry at Myrtle-street Chapel, and the church and congregation intend, the first week in January next, to celebrate this event by holding a series of services extending throughout the week. Several ministers, including the Revs. J. P. Chown, of Bradford, Charles Vince, of Birmingham, Arthur Mursell, of London, Henry Dowson, of Bury, and others, will take part in the meetings. It is intended that this celebration should take the practical form of raising a sum of 1,500*l.* or 2,000*l.* for various objects in connection with the Christian work of the congregation.—*Freeman*.

ROTHERHAM COLLEGE AND THE AMALGAMATION SCHEME.—At a meeting at Rotherham College on Thursday, presided over by the Rev. J. Parsons, of York, it was decided by a large majority to reject the scheme for the amalgamation of Rotherham and Airedale Colleges, and to erect a new building at Rotherham, upon the Moorgate site, which was purchased by the Rotherham College for that purpose when the Airedale College rejected the proposal to erect a college at Potternewton, Leeds. In answer to Mr. Birks, Dr. Falding stated that Mr. John Crossley and the largest subscribers would pay in their subscriptions to the new Rotherham College, but he feared the decision came to would estrange some of their friends.

LATIMER CONGREGATIONAL CHURCH, HULL.—Very successful services in connection with the laying of the foundation-stone of the new church to be erected on the Holderness-road (in lieu of the present temporary iron church), have been held during the past week. On Wednesday evening, the 11th inst., the Rev. W. H. Parkinson, of Rochdale, preached in Albion Church. On Thursday afternoon the foundation-stone was laid by John Maw, Esq., to whom was presented a handsome silver trowel and mallet, by Mr. Councillor J. Thompson. The day was very fine, and there was a large gathering to witness the interesting ceremony. An excellent address on the principles of Independency was delivered by the Rev. W. M. Statham, of Wycliffe Church. In the evening a public tea-meeting was held in the sailors' institute, which was presided over by Thomas Stratten, Esq., deputy chairman of the Hull School Board. The Rev. W. Elstub, minister of the Latimer Church, read a paper showing the rise and progress of the church of which he had charge, and the meeting was subsequently addressed by the Revs. H. W. Parkinson, J. Sibree, G. T. Coster, R. A. Redford, M.A., LL.B., W. M. Statham, W. C. Preston, and others. The collections during the day amounted to 120*l.* The church is to be erected in an early style of Gothic architecture, will cost 2,250*l.*, and will accommodate nearly 600 persons.

DR. HALLEY'S NEW PROFESSORSHIP.—It will doubtless be a surprise to many of our readers, after hearing about the testimonial which was presented a little time since to Dr. Halley, on his retirement from the presidency of New College, to find that the reverend gentleman is about recommencing tutorial studies at Spring Hill College, Birmingham. Dr. Halley has been prevailed upon to accept the position of theological tutor to that institution for six months, at the urgent request of the committee and to oblige his friend Dr. Simon, the present theological professor. Dr. Simon's health has been gradually giving way for some time, and it has been thought necessary that he should have a prolonged rest, and seek to recuperate his physical strength by a residence of some months' duration on the continent. Through Dr. Halley's kind acceptance of the post thus temporarily vacated by Dr. Simon, the committee will be relieved of considerable anxiety, as it is confidently hoped that the latter gentleman will be able to resume his professional duties after the lapse of the period named. Thus for the third time in his long and useful life the venerable Doctor—whose eye is not dim, nor his natural force yet abated—takes the oversight of one of our ministerial training colleges—a step which must be gratifying to all who consider under what circumstances it has been taken, and one which will, we doubt not, be eminently serviceable to the Spring-hill students.—*English Independent*.

MAIDENHEAD.—The memorial stone of a new Baptist chapel was laid in this town on the 3rd inst. by Richard May, Esq., of Dulwich. The building is progressing rapidly, and will cost upwards of 1,000*l.* The Rev. Steward Gray, of Fifehead, in a few introductory remarks, stated that



Mr. Miall had shown that in many of our large towns Nonconformists had provided fully two-thirds of the accommodation for religious worship, but, as compared with the noble doings of free and voluntary churches in other places, Maidenhead had lagged far behind—that for a population of about 7,000, Protestant Nonconformists had provided sittings for little over 1,000. Surely, none could consider such a state of things satisfactory. Suitable portions of Scripture were read by Mr. Gray, and prayer was offered by Rev. T. Brooks, of Wallingford. Mr. Vardy (the architect) then presented Mr. May with a silver trowel on behalf of the committee, and Mr. May proceeded to lay the stone, and suitably addressed the meeting, laying his own contribution of 25*l.* on the stone. Other contributions followed, and though the audience was not numerous, owing to the unfavourable state of the weather, the sum of 46*l.* was collected. The friends then retired to the Town Hall, where tea was provided; after which encouraging addresses were given. A sermon was preached in the Congregational Chapel by Rev. Archibald G. Brown, of East London Tabernacle, from Isaiah xl. 4.

**BARNET, HERTS.**—Last Tuesday witnessed the opening of the Congregational school-chapel recently erected in Plantagenet-road. A school-chapel the committee wisely determined upon, as the congregation was not yet numerous enough to justify the building of a large chapel; but when this time arrives the present structure will be most serviceable for school purposes, lectures, social meetings, &c. The building is of brick, of early English style, cruciform in design, and is simple yet very effective in appearance. The interior is light and graceful, and the warming and lighting arrangements admirable. In the afternoon the Rev. Dr. Allon preached from John vi. 68. A tea-meeting followed in the Temperance Hall, and was very numerously attended. At seven o'clock a goodly company again assembled in the new building to join in the public meeting. The Rev. Mr. Twentyman (the pastor) occupied the chair. After a short address from the chairman, the treasurer, Mr. Holcomb, then read the financial statement, by which it was shown that £994 4*s.* 2*d.* had been received and expended. A debt of £300 still remains. The Rev. J. P. Gledstone (Hornsey) delivered an earnest address on the need of personal effort in a church; and he was followed by the Rev. H. Simon (Stamford-hill), who spoke on "The conditions of effective preaching." The Rev. A. F. Muir, of Orange-street, London, followed with a speech on "Giving." The Rev. Mr. Dunlop (Baptist), Barnet, spoke in feeling terms of the love he felt for Mr. Twentyman. Votes of thanks were passed to the architects, Messrs. Fuller and Cubitt, and to the builder, Mr. Pocock, of Wood-green. The sum of £21 resulted from the day's collections.

**EDINBURGH.**—Very interesting and encouraging meetings were held in Charlotte Chapel, Rose-street, on Wednesday, the 4th of December, in connection with the settlement of the Rev. Lawrence G. Carter as pastor of the church. The services were well attended, all the Baptist and some of the Independent churches in the city being represented by the ministers and other influential friends. In the afternoon a public service was held. The Rev. Jonathan Watson, the venerable senior pastor of Dublin-street Church, opened the service, and with much earnestness commended the church and their newly elected pastor to God. The Rev. S. G. Green, D.D., President of the Rawdon College, preached from 1 Cor. xii. 13. In the evening there was a public *soirée*, at which the attendance was specially good. The Rev. Francis Johnstone, President of the Baptist Union, offered prayer; Mr. Walcot, one of the deacons of the church, gave an account of the reasons which led the church to invite Mr. Carter as its pastor, and referred with thankfulness to the oneness of heart and mind with which the invitation had been given. On Mr. Walcot's leaving the chair a pleasing effect was produced by the choir singing the anthem commencing with the words, "The Lord bless thee and keep thee." Having taken the chair, the pastor responded. He then called upon the Rev. S. Newnam, who gave the right hand of fellowship to Mr. Carter in the name of the Baptist churches in Edinburgh. The Rev. Dr. W. L. Alexander followed as the representative of the Independent churches in the city, and not only welcomed the new pastor, but gave an address full of wise and encouraging words. The Rev. S. Chapman, of Glasgow, gave Mr. Carter a cordial welcome to Scotland in the name of the Baptist churches in the west. The Rev. John Pulsford gave an address characterised by the fertility and beauty which distinguish all the productions of the author of "Quiet Hours." The Rev. Dr. Green spoke words of encouragement to his old pupil, and gave some stirring and sterling advice both to the church and to the pastor. The Rev. W. Skae, the Rev. J. Urquhart, and the Rev. W. Grant also took part in the services.

**JUBILEE OF CRAVEN CHAPEL.**—Special sermons were preached in Craven Chapel on Sunday week on the occasion of completing fifty years from the date of its erection. The Rev. J. C. Harrison conducted the services in the morning, and the Rev. Dr. Stoughton in the evening. On Wednesday evening a public meeting was held in the chapel, at which there was a numerous attendance. H. Biggood, Esq., presided. The Chairman, in his introductory remarks, expressed his great pleasure in the success of the attempts which had been made

to procure a suitable site for the new schools which were to be the appropriate memorial of this year of jubilee. Mr. Adeney mentioned that he had received letters from Mr. Joshua Wilson, Mr. S. Morley, M.P., Mr. C. Reed, M.P., Mr. Richard, M.P., the Rev. James Parsons, late of York, and other ministers, regretting their inability to be present on the occasion. In a sketch which he read of the origin and history of this place of worship, it was mentioned that it was built on the site of Carnaby Market in 1821. For eight years the pulpit was filled by occasional ministers, after which Dr. Leifchild took the pastorate of the church, then numbering 260 members; but which, at the close of his twenty-three years' ministry, consisted of 800 members. During that period 1,929 were added to the church, and 70,000*l.* was raised for the cause of God. The Rev. John Graham, of Dublin, was elected to the pastorate in 1855, and on his removal to Pitt-street Church, Sydney, in 1863, the number of members had increased to 980. In 1865, the Rev. R. D. Wilson took the oversight of the church and congregation, who maintain now seventeen institutions, in which more than 200 individuals are actively employed, while an average amount of 3,000*l.* a-year is raised for the service of God. Mr. John Leifchild, son of the Rev. Dr. Leifchild, in a lively address, referred to his father, of whose life he had been the biographer. Among the students in his Bible-class were the Rev. Baldwin Brown, Mr. Hart, the Attorney-General of New Zealand, Mr. Mudie, and many others who had had a distinguished career. He rejoiced that the cause continued to prosper in this place, and he trusted that the schools to be erected would not only teach the children how to read, but what to read, so that they might avoid much of the trash which now issues from the press. Mr. Mitchell read a report, which showed that the girls' school in connection with this place of worship commenced in 1823, and the boys' school in 1825. In 1871 there were 757 scholars on the books, and 61 teachers. The number of scholars admitted up to that time had been 17,400. From 1860 to January, 1872, there had been 120 of the senior scholars admitted into the church. It had been long felt that the schoolrooms were not equal to the requirements of the present day; they had been officially described as "badly lighted, badly ventilated, underground cellars"; the school board refused to regard them as effective schools. But for the defects of the buildings, the day-schools would be entitled to a capitation grant. A lease of a new site had been granted to them from March next for ninety years at 110*l.* per annum. On the basement there would be vaults, the rent of which it was calculated would pay a large proportion of their rent. On the ground storey would be an infant-school and class-room, above which would be a girls' school, capable of being used as a lecture-hall, to seat 500 persons; and over this would be the boys' school. The estimated cost was 3,500*l.*, and of that amount they had already received promises to the amount of 2,466*l.* The Rev. A. Hannay rejoiced that although this church had completed its fiftieth year, it showed no sign of decay, but on the contrary, appeared to manifest increased vigour. He believed that a time was rapidly approaching when they should more than ever need the earnest preaching of the Gospel as it had been preached in that and other Congregational churches. He considered that the way in which the Evangelical churches had received the Bennett judgment was a disgrace to Evangelical Christendom. Mr. Hannay concluded an earnest address by hearty congratulations to the pastor and people of Craven Chapel. The Rev. Dr. Kennedy, chairman of the Congregational Union, joined in hearty congratulations to the Rev. R. D. Wilson, who might feel that with such predecessors he was in the true Apostolic succession. He rejoiced in the new work upon which they had entered in reference to the extension of education, and referred to the recent defeat of the efforts of the Sunday League in the east of London in proof that these educational efforts were not lost upon those who were not regular attendants at public worship. A collection was then made in aid of the funds for the erection of the new schools. Some hymns were sung during the evening, and after some further addresses the proceedings of these jubilee services were brought to a close.

**FORFARSHIRE ELECTION.**—This election was held on Friday, the county being split up into twenty polling districts to facilitate voting. This was the first county election under the Ballot, and a good deal of anxiety prevailed regarding the result. Everything, however, worked admirably, not a single hitch occurring. At 10.30 the poll was officially stated as follows:—

Barclay	1,481
Ramsay	1,128
Majority for Barclay	353

The borough contains 3,703 electors.

**FATHER O'KEEFE.**—In the Dublin Court of Queen's Bench on Saturday, the action by Father O'Keeffe against the Rev. Mr. Walshe, one of his curates, was heard before Chief Justice Whiteside and a special jury. The action was for slander in calling plaintiff a liar before his own congregation. The case had been tried before, when the plaintiff obtained 100*l.* damages. The verdict was set aside and a new trial directed. The defendant did not now appear, and the jury, after a brief deliberation, found a verdict for the plaintiff—Damages, 250*l.* and costs.

## Correspondence.

### THE CIRCULATION OF THE NONCONFORMIST.

To the Editor of the Nonconformist.

SIR,—The approach of Christmas and the New Year exercises a salutary influence in leading us to think of those who have a place in our affectionate regard, or of others in relation to whom we have any consciousness of indebtedness. After an experience extending over the whole existence of the *Nonconformist*, I can never exclude it from my grateful remembrance at this season, and I believe my sense of obligation is shared in by many whose experience does not extend so far back. I therefore request your permission to say a few words through your own columns upon a matter which has always been one of much concern to some of us, and is not less so at the present time—I mean the extended circulation of the *Nonconformist*. I am glad to learn by inquiries I have made, that the circulation is greater now than it was a year ago, and I am also aware that its readers very largely outnumber its subscribers. I have also a well-grounded conviction that its admirable and efficient management—and it has never seemed to me to have been conducted with more distinguished ability, or to have been of greater service to the cause of religious equality, than during the past year—must secure for it an increasing circulation. Still I think we who most appreciate all this, and are most deeply sensible of the value of the foremost organ of our views as Nonconformists, and most earnestly desire the general recognition of our principles, ought not to rest satisfied without making a personal effort to increase the circle of your subscribers. The present is the most favourable season for making this attempt, and the plan you have adopted of a guinea subscription for the supply of the paper direct from the office by post for a year, affords a very convenient and ready instrument for securing this object. My idea is that if you would give applicants a little help from the office, by publishing some kind of circular, setting forth the leading features of the *Nonconformist*, and accompanied by a subscribing paper, we might send it to our friends with a private note, or make a verbal application, and in this way secure a large addition—say one thousand at least—to the circulation. I urge this for the sake of our principles—I feel sure it would be a very acceptable service to the editor and all his staff—and I urge it more strongly upon the attention of your readers, because I obtained about a dozen guinea subscribers in this way last year, and I know therefore that much may be done if it be undertaken zealously, and at once, for the year 1873.

I am, Sir, yours with great respect,  
JOHN TEMPLETON.

Budge-row Chambers, Dec. 16, 1872.

[We need hardly say that we shall be happy to supply any of our readers who feel disposed to act upon the suggestion of our correspondent with such material as he refers to.]

### PLYMOUTH SCHOOL-BOARD ELECTION.

To the Editor of the Nonconformist.

SIR,—Your brief notice last week of the School Board election here will hardly convey to your readers an adequate impression of the character of the contest. It was admitted on both sides to be a stand-up fight on the merits of the much-debated 25th clause, and with your permission I will add a word or two about it.

The Board was elected in January, 1871, and consisted of four Churchmen, one Roman Catholic, two Wesleyans, two working men, and four Unsectarians. It was therefore thought to be unsectarian rather than sectarian in its preferences, and welcomed accordingly.

But the unlucky 25th clause undermined its unsectarian virtue; and when, in due course, the bye-laws had to be discussed and adopted, to the disgust and disappointment of the friends of unsectarian education, the two Wesleyans made common cause with the Churchmen and Roman Catholic, and supported the adoption of the obnoxious clause.

The usual result followed—a result repeated again and again in every town of importance in the country. There were long debates in the Board, excited public meetings in the town, earnest remonstrances and protests. A long time the decision of the question was postponed by the temporary defection of one of the seven denominationalists who held the balance of power in his hands. But he eventually gave way, and after six months' excitement and discussion the bye-laws were adopted by a majority of one, giving power to the Board to pay fees to children attending denominational schools.

The levy of a rate, part of which was to be so applied, brought the action of the Board home to the ratepayers, and the immediate result was the resignation of the chairman of the Board (Mr. R. C. Serpell), who, in common with many others, had resolved to refuse the rate, and who felt that a refusal to pay carried with it also a refusal to administer.

Hence the present election. And, occasioned by the 25th clause, it was fought out solely on that issue.

The denominationalists, distrustful of their own strength, did not put forward as a candidate a gentleman identified with their side of the question, but accepted the nominee of a meeting of school managers—Mr. George Jago—who for thirty years has been the master of a



large undenominational school (the Plymouth Free School) connected with the British and Foreign School Society, whose reputation in the town rests entirely on his position as an unsectarian schoolmaster, and who, strangely enough, was willing to stand as the champion of sectarianism.

The undenominationalists, on the other hand, refused all trimming or compromise. Whatever might be the result, they determined from the first that their position should be distinctly understood. They chose as their candidate a gentleman (Mr. Samuel Elliott) who for many years has been identified with voluntary education. A member of the Society of Friends, he avowed his determination to refuse the school-rate, as he had in former days refused to pay church-rates and tithes, and for precisely the same reasons.

Both candidates in their addresses and speeches kept to the one text, "the 25th clause," throughout the contest. No side issue was raised. The one question before the town was, "Shall we accept or reject the clause?"

Both parties did their best; there were some novel alliances on either side. The denominationalists had much to help them in the very circumstance which led to the election. They tried hard to fasten the charge of inconsistency on their opponents. The stock cries of Irreligion and Infidelity and contempt for the Bible were raised. The 25th clause was advocated on the score of economy, and urged as the "Poor Man's Clause."

All was in vain. Some Liberal Churchmen voted with them, and a few Wesleyans, while some votes were sought by the "unsectarian" schoolmaster candidate, who was accepted as a fair compromise of a difficult question. But the main body of the Wesleyans joined the unsectarians, thereby condemning the action of their own representatives on the Board. The working men, with the shrewd instinct of their class, would have nothing to do with the strife of catchisms and creeds. Wesleyans, working men, and Nonconformists of all sections, with some Liberal Churchmen (among them the Chairman of the Liberal Association), pulled well and heartily together, and placed their candidate at the head of the poll, with a majority of 177 out of 2,737 votes given.

This result was wholly unexpected by the other side, who are said to have talked of 500 majority in favour of their candidate.

It is only fair to say that the result was hardly hoped for on our side, but it is not the less welcome on that point.

The verdict of Plymouth is distinct and decisive. In a fair contest, and unencumbered with the subtleties of the cumulative vote, the town has unmistakably declared against the 25th clause.

That verdict was repeated in the sister borough of Devonport on the following Friday, confirming the impression, which is daily gaining strength, of the growing hostility of the country to what has proved from the first a constant and most serious hindrance to the success of the Education Act.

Our rallying cry for the coming Parliamentary session must be, "Unconditional repeal of the 25th clause, and no compromise."

I am, Sir, yours truly,  
Plymouth, Dec. 14, 1872. F. E. A.

DEAN GOULBURN.

To the Editor of the Nonconformist.

SIR,—Nothing appears to me more worthy of our attention just now than the various phases of the great revolution taking place in the Establishment. On every hand there are indications clear and unmistakable that the beginning of the end has set in. The internecine strife is perhaps the most active agent in the wondrous disintegration process. The very stars in their courses seem to fight against this obsolete institution. Nearly every day's chronicle of news has some startling intelligence respecting the Church, which does not require a very strong imagination to construe into the creaking of loosened timbers. Bishops' charges are little more than long-winded exhortations to officers and men to stand firm and die like men. Their elaborate pleas for protracted existence have the melancholy sound of those pleadings at the bar which we now and then hear after sentence has been passed.

The late earnest and very able deliverance of the Bishop of Manchester, to which I referred in a letter to a contemporary, appears to me, on a careful re-reading, weighted with anxiety. Compare it with the address of Dr. Halley on retiring from his professional duties at New College. The hearty joyousness of the Free Churchman's words, and the hopefulness of his outlook, contrast very strikingly with the tone of the State-official's harangue. And yet it requires no very great insight to character to discern in Dr. Fraser a man whom we of the Free Churches should be very proud to rank among our friends.

Hence our ever-increasing desire for the advent of that day when those entombed souls shall hear the authoritative voice of the Master saying, "Loose him and let him go."

The ecclesiastical event which has suggested this train of thought, and to which I wished to call back the attention of your readers for a short time, is the remarkable letter of Dean Goulburn in the *Times*, announcing his repudiation of a brother dean as a

fellow-preacher. It would really seem as if the whole hierarchy of the Church of England had left itself to the executive of the Liberation Society for the purpose of illustrating its teachings. What Mr. Miall and his illustrious coadjutors have been stating in the *Evening Standard*, these dignitaries have been proclaiming from the housetops. There is scarcely an argument against the Establishment in that most wondrous storehouse of granite nuts which Mr. Carvell Williams keeps the key of, and in the employment of which he evinces such inimitable skill, which does not receive both illustration and confirmation in the facts of each day's *Times*. I need only mention the late Church Congress at Leeds to call up numerous proofs of this to your readers. The students of the *Congregationalist*—a magazine, by the way, whose thoughtful utterances from month to month are worthy of being pondered by every Free Churchman in the land—have had some of the lessons of that remarkable gathering laid before them: The allusion of the writer to Canon Trevor's admission respecting the lay element in the Church, that "It makes all their ecclesiastical law in Parliament," and is "absolutely dominant over the clerical element in every quarter of the Church's constitution," will recall many a fine point of the Anti-State-Church platform. How often has this fact, proclaimed at Leeds by the canon, been treated when uttered by Mr. Miall as mere abuse and misrepresentation.

But to return to the Dean of Norwich. He tells us that his charge against his brother Dean of Westminster is, that by his holding out "the hand of fellowship to all religionists indifferently," "he muffles the Church's protest in favour of the faith," &c., "virtually demolishes the wall of truth which girds in the Church's citadel, and cries aloud, 'Enter who will.'"

Hence his protest; and as if this would not seem a justification of so grave a step, he would strengthen his case by a reference to the fact that Dean Stanley stood as the representative "of a school which, having no real faith at all, surrenders bit by bit the Holy Scriptures, the miracles, the doctrines of Christianity, until nothing remains save the sublime morality of the Gospel recommended by the example of Christ."

Now, as a Nonconformist accustomed to hear, think, and write strong language respecting the "Bulwark of Protestantism," I confess myself fairly non-plussed by this worthy dean. Here are our arguments for every honest man coming out of the mongrel institution, and letting it pass quietly away into the museum of obsolete absurdities, fairly driven home and clinched by one of its high officials!

No wonder that "One of the Majority" should write and ask how the dean can thus strain at a gnat and swallow a camel! "If the University," says a correspondent in the *Times* of Saturday, "has manifested by its vote its unfaithfulness to God's truth, what is to be said of the Church in which Dean Stanley ministers with impunity? How can Dean Goulburn continue to enjoy its dignities?" "I for one," continues the writer, "cannot understand how he can accept Dean Stanley as a fellow dean when he refuses to hold office with him as a fellow-preacher."

Exactly so! This is just what we have been saying for years; just what Capel Molynseus has purchased the right to say to the Puritan Dean of Carlisle; just what such men as Mr. Ryle, Dr. Miller, and the other four thousand Evangelicals who, to the infinite annoyance of His Grace of Winchester and other sacerdotalists, still continue to officiate in a Church and to sanction a ritual whose fundamental principle they reject with abhorrence, must expect again and again to hear. If Dean Goulburn would make good his famous protest, he must go further than resigning his special preacher'ship at Oxford. He must vacate his decanal chair, and, like the two thousand honest men of 1666, ascend to the purer air of the breezy heights of Protestant Nonconformity.

Yours faithfully,  
ARTHUR CLAYDEN.

Finchley, Dec. 16, 1872.

#### PASTORS' RETIRING FUND.

To the Editor of the Nonconformist.

SIR,—I am now being pressed on every side for information on the following points:—

On what principle is an annuity voted to a retiring pastor?

On the principle that he stands in need of such aid on his retirement.

Would he be eligible to receive an annuity (say of 40*l.*) from the fund, if his private resources reached 200*l.* per annum, or any larger sum?

This depends on a great variety of circumstances. In some such cases annuities have been given, and in two or three instances are still being enjoyed.

Under what circumstances would this be considered expedient or necessary?

The best answer to this is to be found in the words of the deed:—

"In determining the amount of the annuity to a retiring pastor, consideration shall be given to his previous average stipend, and to his circumstances, as well as to his family claims, age, and infirmity, but having regard also to the length and efficiency of ministerial service," also to the fact of his "life being insured for the benefit of his family" and "the provisions which the church he is leaving may make on his behalf."

Why should not every retiring pastor receive benefit from the fund if he thinks proper to accept it?

Everyone who thinks proper to apply for an annuity is sure to obtain it, unless there be some insurmountable difficulty in the way of granting it.

When the projected capital of 100,000*l.* is completed there will be an average annuity of 40*l.* for every retiring pastor who may come upon the fund, but, as a general rule, pastors who are life members take the precedence.

The amount of life subscription is ten guineas, which may be a personal contribution, a congregational collection, or otherwise.

Hoping that this communication may satisfy my numerous correspondents,

I am, yours truly,

ROBERT FERGUSON.

Haverstock-hill, December 18, 1872.

#### THE MACCLESFIELD STATISTICS.

To the Editor of the Nonconformist.

SIR,—The accuracy of the statistics sent by me from Macclesfield are disputed by "Veritas" in the *Macclesfield Courier* of to-day. The total number of sittings credited to the Establishment is given in the *Nonconformist* as 7,434. I give below the details of this number, and the statement of "Veritas":—

	"Nonconformist."	"Veritas."
Old Church	1,232	1,671
National School	No service held	600*
Christ Church	1,650	1,800
Newtown	300	450
St. George's	1,500	1,500
Branch	200	250
St. Paul's	832	832
Schoolroom	No service held	250
Holy Trinity	620	750
School	200	150
St. Peter's	600	500
Crompton-road	300	200
St. Thomas's, Broken Cross	No service held	150
	7,434	9,193

In every instance were the above figures, with one exception, obtained from an authority in connection with each place of worship (as well as a statement of the average attendance). In several instances the numbers are exactly like those of "Veritas." In three cases my figures credit the Establishment with 250 sittings more than "Veritas" claims, and in the others I claim the merit of accuracy, as my information was obtained from clergyman, churchwarden, clerk, or sexton of the church in question. The one exception I name above was the Old Church. The sittings there the Enumerator personally counted in company with the person in charge of the church; the latter giving the number accommodated in each pew. No Sunday service is held in either St. Paul's or St. Thomas's Schools, and the National School is in the same position.

The Newtown School is one recently planted next door to a Primitive Methodist chapel, and was opened for public worship only on Nov. 17 last, when twenty-four persons were present. The 300 sittings allowed by the Enumerator will be outside the mark. Let me remark that, if the Nonconformists claimed as places of public worship every school in which Divine worship is held on Sunday occasionally, or on week-days regularly, the number of sittings to their credit would be increased very remarkably. In the Holy Trinity School and the St. George's Branch service is held only, I believe, on Sunday afternoons.

I am thus able thoroughly to maintain the truth of my figures.

I am, Sir, yours faithfully,  
YOUR STATISTICAL CORRESPONDENT.  
Macclesfield, Dec. 14, 1872.

#### CONGREGATIONAL CHURCH BUILDING.

To the Editor of the Nonconformist.

SIR,—I am glad the *Record* has called attention to the cheapness of our churches in comparison with those of the Establishment. It is a fact worth knowing, and worth noticing, that as a rule our cheapest churches are the best and most suitable for Congregational worship. The dearest churches are generally those with thick walls, thick heavy stone pillars, open roofs, and without galleries. I have often thought why should our costliest churches generally be the most unsatisfactory, giving the worst and smallest accommodation for the greatest cost? One reason is, I believe, that the building committee leave it sadly too much to the architects, and think whatever they recommend is held to be right. Another reason is that wealthy congregations think that if they pay a large sum, they are sure to get a good building, which is a very great mistake. Another reason is that our church builders are often a great deal too sensitive about the criticisms of would-be great architects. I have known an architect, who never himself built a church that was worth looking at, write a most admirable article condemning all the present styles of building, and telling his brother architects that they should invent something new. It is not a difficult thing to build a church that shall satisfy all ordinary requirements at a comparatively small cost. If your readers are ever in the Lake District, and will call at Penrith, they will see there a Congregational church which does great honour to the men who had the building of it. The

\* Allowed by "Veritas" to be "closed temporarily."



pastor has gone to his reward, but he has left behind a beautiful church, admirably contrived, which will seat 700 and cost about 3,000*l*. But there are hosts of others equally well designed in different parts of the country which utterly surpass in comfort, appearance, and suitability most of the churches which have cost from 8,000*l*. to 40,000*l*.

I am, Sir, yours, &c.,

A CONGREGATIONALIST.

#### A CHRISTMAS REMEMBRANCE.

To the Editor of the Nonconformist.

SIR,—I have received a letter from a gentleman connected with one of the Congregational Churches of London in which he says:—"Can anything be done to send some of our most necessitous ministers a five-pound note for Christmas? I am willing to give fifty pounds to be divided among ten."

I immediately replied that I would consult Mr. Ashton and Mr. Wilson, who know more of the circumstances of our ministers than I do, and in the course of the week send to him a list of men on whom his gift might appropriately be bestowed. Since writing to him it has occurred to me that there are probably many who would willingly do as he proposes to do, if a channel for their bounty were provided; and I have therefore adopted this means of intimating to those of your readers who may be disposed to imitate the good example I have quoted, that I shall be glad to send to them the names of men whose hearts they may greatly relieve, and whose homes they may do much to brighten, by a small gift at this season.

I am, &c.,

ALEXANDER HANNAY.

18, South-street, Finsbury, Dec. 17, 1872.

#### CHRISTIAN COMMUNITY—AN APPEAL FOR THE POOR.

To the Editor of the Nonconformist.

SIR,—Kindly allow me a small space in your excellent paper to make my annual appeal on behalf of the very poor, and especially as the festive season now approaches, when we should like to be able to cheer the hearts of some of those who otherwise will be excluded from partaking of the usual cheer enjoyed by all classes at this period. But apart from this, in prosecuting the mission agencies of this society we are confronted with poverty and distress in their direst forms; and especially is this the case at Spitalfields, Bethnal-green, Hoxton, and Kingland, in connection with our mission-halls at those places, where thousands of the poorest and most destitute to be met with in London are located. I therefore ask for the kindly assistance of your readers to enable us to meet in some small measure the urgent necessities of the case, as in former years.

We also give a treat to the 5,000 poor paupers located in the workhouses under our care. A little treat and the holding of an annual meeting amongst them is most beneficial to them in breaking the monotony of workhouse life, and is much appreciated by them.

Any donation, parcels of old clothing, and tracts for distribution will be most gratefully received at the office, as under.

I am, Sir, your obedient servant,

J. ATKINSON, Secretary.

Office, Mission House, Hoxton, N., London.

Dec. 16, 1872.

#### GOLDEN-LANE MISSION TO THE COSTERMONGERS.

To the Editor of the Nonconformist.

SIR,—The continued heavy rains have caused much sickness and want among our poor friends who get their living by street-selling, and I am anxious to invite, as in former years, 250 poor, deserving men, women, and children, to dinner and tea on Christmas Day. In the evening an address will be given on the "Life of Our Lord," illustrated with dissolving views. The audience will consist principally of poor believers and totaliters. Help is greatly needed.

W. J. ORSMAN.

75, Oakley-road, Islington, N.

#### UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations:—

##### SECOND B.A. AND SECOND B.Sc. EXAMINATIONS.

##### EXAMINATIONS FOR HONOURS.

(B.A. and B.Sc. conjointly.)

##### MATHEMATICS AND MECHANICAL PHILOSOPHY.

Third Class—J. Fewings, B.A., Queen Elizabeth's Hospital.

##### LOGICAL AND MORAL PHILOSOPHY.

Second Class—F. Garaid, B.A., private study; and F. Stock, B.A., University College, equal.

Third Class—W. Summers, B.A., Owens College; E. Gough, B.A., Rotherham College and private study, and A. H. Spokes, B.A., University College, equal; T. F. Lockyer, B.A., New Kingswood School and private study; F. E. Reed, B.A., Flounders College; J. Harwood, B.A., Manchester and New University Colleges; W. Preston, B.A., Wesley Sheffield and University Colleges.

(B.A. only.) CLASSICS.

First Class—L. C. Casartelli (Scholarship), St. Cuth-

bert's College, Ushaw; A. Thompson,\* St. Cuthbert's College, Ushaw.

Third Class—A. H. Spokes, University College, and E. H. Sugden, Owens College, equal. H. S. Wilkinson, Owens College; Hon. L. H. H. Clifford, private tuition.

##### ANIMAL PHYSIOLOGY.

First Class—P. F. S. Stokes, (Prize), St. Cuthbert's College, Ushaw.

Second Class—C. A. Weber, University College.

Third Class—A. J. Bamford, New College; J. H. Birehenough, University College, and R. W. Taylor, University College, equal.

(B.Sc. only.) CHEMISTRY.

First Class—R. W. Atkinson (Scholarship), University College and Royal School of Mines; T. Carnelley,\* Owens College.

##### GEOLOGY AND PALÆONTOLOGY.

First Class—C. Callaway, M.A., Cheshunt College.

Second Class—E. G. Russell, Guy's and Netley Hospitals; R. H. A. Schofield, B.A., Lincoln College, Oxford, and Owens.

##### ZOOLOGY.

First Class—R. H. A. Schofield (Scholarship), Lincoln College, Oxford, and Owens; E. G. Russell, Guy's and Netley Hospitals.

EXAMINATIONS IN THE HEBREW TEXT OF THE OLD TESTAMENT, IN THE GREEK TEXT OF THE NEW TESTAMENT, IN THE EVIDENCES OF THE CHRISTIAN RELIGION, AND IN SCRIPTURE HISTORY.

##### FIRST EXAMINATION.—PASS LIST.

First Class—L. C. Casartelli (Prize), St. Cuthbert's College, Ushaw; J. Greaves (Prize), King's College; D. Walsley (Prize), Manchester New College.

Second Class—C. D. Balland, Manchester New College; J. Bullock, Spring-hill College.

Third Class—R. W. Taylor, University College.

#### THE EDUCATION ACT.

DEPUTATION TO MR. GLADSTONE.—A joint deputation from the National Education League and the Central Nonconformist Committee waited by appointment on the Right Hon. W. E. Gladstone, on Wednesday, at his official residence, Downing-street, to urge a repeal of the 25th clause of the Education Act. The deputation consisted of Mr. George Dixon, M.P. (President of the League), Mr. Joseph Chamberlain (Chairman of the Executive Committee of the League), Mr. C. E. Mathews, Mr. J. T. Bunce, Mr. Jesse Collings (Hon. Secretary of the League), Mr. W. Middlemore, J.P. (Chairman of the Central Nonconformist Committee), and Mr. R. W. Dale and the Rev. W. H. Crosskey (hon. secretaries). The Ministers present were Mr. W. E. Gladstone, the Marquis of Ripon, and Mr. Forster. The *Birmingham Morning News* says the deputation was introduced by Mr. Dixon, who addressed the Ministers, pointing out the unjust operation of the clause, and the serious and conscientious objections entertained to it by a large number, and probably a large majority—of the people of the country. Mr. Jos. Chamberlain followed with a pointed and practical speech, which appeared to produce a considerable impression on the minds of those to whom it was addressed. All three gentlemen listened most patiently and attentively to the speeches; and at the close, Mr. Gladstone said the arguments and statements adduced should have the serious and earnest consideration of the Government. The deputation thanked the right hon. gentleman for his courtesy and attention, and withdrew.

LONDON SCHOOL BOARD.—THE LAMBETH VACANCY.—A somewhat stormy meeting of Churchmen has been held at the Horns, Kennington, as to the finding a Churchman to contest the vacancy caused by the retirement of Sir Thomas Tilson. Ultimately a committee of selection was appointed. The working men of the borough are anxious that the Rev. G. M. Murphy should come forward as a candidate again, but this is very uncertain. The Nonconformists of the borough ought to be moving in the matter.

MR. McLAREN, M.P., AND THE SCOTCH EDUCATION ACT.—The most notable recess speech yet delivered by a Scottish member is that of Mr. Duncan McLaren, who did not fail to point out to his Edinburgh constituents how materially the Scotch Education Bill had been injured by the concessions made by Mr. Forster in the House of Commons, and by those members of the Government who had charge of the measure in the Lords. The 64th clause, as originally drawn, had been cordially approved in Scotland, where it had met with no opposition:—

But the English Churchmen and Roman Catholics in the House of Commons thought it not sufficiently favourable to their denominations, and when the bill was in committee Mr. Hardy appealed to Mr. Forster to alter the clause materially, so as to make it more favourable to those bodies. Mr. Forster rose in a moment, before a Scotch member could say a word, although several rose to do so, and he conceded all that Mr. Hardy asked. He did so in a most genial manner, as he always did when conceding anything to the Church. This concession practically settled the question, and thus an important principle in the Scotch Education Bill was entirely changed by the members for Oxford and Bradford, without one word being heard from any Scotch member.

Mr. Miller, the junior member for the Scottish metropolis, united with Mr. McLaren in lamenting the denominationalism introduced into the bill, mainly through the concessions of Mr. Forster, and against the wishes of the people of Scotland. Our Scotch friends evidently share the opinion of Mr. Forster which is so prevalent in England.—*Freeman*.

\* Obtained the number of marks qualifying for the scholarship.

#### Epitome of News.

The Queen has contributed 200*l*. and the Prince of Wales 100 guineas in aid of the Danish Inundation Fund. The Princess of Wales had previously contributed 100*l*.

Saturday having been the eleventh anniversary of the death of the Prince Consort, Her Majesty, accompanied by several members of the royal family, attended a service at the Mausoleum.

The Queen and Court left Windsor Castle yesterday for Osborne, where they will spend the Christmas season.

The Prince and Princess of Wales have been visiting Her Majesty, and on Tuesday were at Derby, in the midst of pouring rain, on their way to Chatsworth, the seat of the Duke of Devonshire.

The members of the Cabinet have dispersed for the Christmas holidays. Mr. and Mrs. Gladstone left town on Saturday for Hawarden.

Lord Romilly, the Master of the Rolls, has announced to the leading counsel in his court that he intends to retire from the Bench early next year. It is expected that he will be succeeded by Sir George Jessel, the Solicitor-General. In the event of a vacancy being thus caused for Dover, it is understood that Mr. Forbes, the managing director of the London, Chatham, and Dover Railroad, will contest the borough in the Liberal interest.

The Rectorial election for Aberdeen University took place on Saturday, when Professor Huxley was elected Lord Rector by a majority of "nations" over the Marquis of Huntley.

The death is announced of Mr. Edwin Norris, the eminent Oriental scholar.

On Monday, the Prince of Wales, as President of the Society of Arts, presented Mr. Henry Bessemer with the Albert Gold Medal for his eminent services in developing the manufacture of steel.

A whisper has reached me (says the London correspondent of the *Birmingham Post*) that Mr. Forster's services in passing the Education Bill and the Ballot Bill are about to receive recognition by his preferment to an office of somewhat higher dignity in the Government, and that the proposed bill for amending the twenty-fifth clause in the English Education Bill will be placed in the hands of a new Vice-President of the Privy Council Committee, who may not be regarded as so deeply identified with the compromise entered into with the Church and denominational party. English merchants and manufacturers would be glad to see Mr. Forster at the Board of Trade, which he is especially qualified by his commercial knowledge and training to preside over. Two or three not unimportant changes in the Cabinet and the inferior Ministerial offices are believed to be in contemplation, and will probably be carried out before the meeting of Parliament.

On Thursday the directors of the Bank of England reduced the minimum rate of discount to 5 per cent.

At ten yesterday morning all communication north of Liverpool, Leeds, and Hull was interrupted. A telegram of yesterday afternoon says:—"Nearly a foot of snow fell in Yorkshire and Derbyshire during last night, but a partial thaw now exists. All the rivers are much swollen. The mail from Liverpool and Manchester had not arrived at Sheffield yesterday morning." There was a dense fog in London on Monday.

At Chatham on Friday the keelplates were laid of the *Superb*, which will be the largest iron-clad in the British navy.

Colonel Cornwall Legh being about to retire from the representation of Mid-Cheshire, it is announced that Mr. George W. Latham, of Bradwell Hall, Sandbach, will be the candidate of the Liberal party; and that the Conservatives will bring forward, as the successor to Mr. Legh, Mr. Piers Egerton Warburton, of Arley, near Northwich.

It has been decided by the Bury St. Edmund's Liberal Association to invite a second candidate to contest the borough at the general election, in conjunction with Mr. Harcastle. At present the representation is divided.

It is reported from Liverpool that fourteen vessels on their way from America to England have been wrecked during the recent gales, and that it is estimated 120 lives have been lost.

A Finland barque, the *Jenny Lind* by name, has been wrecked upon the Goodwin Sands, and six of her crew have perished.

Two of the daily papers deny that there is any truth in the rumour published in the *Standard*, of a contemplated general railway strike.

Both at Greenwich and at Woolwich Police-courts, on Saturday, there were further convictions of gas-stokers who lately left their employment without notice; and sentences of six weeks' imprisonment with hard labour were passed.

Mr. Gladstone and the Chancellor of the Exchequer received on Thursday a deputation of railway managers, representing nearly all the companies, who came to complain of having to pay duty for third-class passengers conveyed by fast trains. The case of the companies was stated by Mr. Leeman, M.P. By the Act commonly called the Cheap Trains Act, the receipts from passengers conveyed at the rate of 1*d*. per mile in trains which stop at all stations are not taxed, but the Board of Inland Revenue insist that in the case of third-class passengers carried by fast trains they have a right to impose the duty. This the companies regard as a great hardship. Mr. Gladstone, at the close of the interview, promised that the Government would give the subject their earnest consideration.



## EDUCATION OF MINISTERS' DAUGHTERS.

## NEW YEAR'S APPEAL.

THE MANAGERS OF

## MILTON MOUNT COLLEGE

Lay before the Friends of Congregational Ministers and the Churches an

## APPEAL ON ITS BEHALF PRIOR TO THE OPENING.

The great need of the improved instruction and training of Girls is recognised by the best minds of the age. There is absolutely no class on whom that need will more and more heavily press than on the daughters of ill-paid professional men. Most of them look forward to education as their vocation, and never were there better openings for thoroughly trained female teachers. But the standard of education required in teachers is altogether beyond their reach. For their brothers there are inexpensive schools provided by the churches, professors trained by the State, hundreds of richly endowed schools founded by private benevolence; but, strange to say, for those who more than sons must live by education, neither the churches nor society have made any provision. Christian benevolence has virtually said to those who will be teachers or mothers—"We can elevate and bless our country and the world without you," and society has left them unaided in the struggle of self-support. "I wish," says a distinguished lady, above all others competent to speak, "I could make known the heartrending cases which come before us of young women thrown on their own resources, and not taught in any one thing with sufficient thoroughness to make it of use in the struggle." The promoters of the College at Milton-on-Thames have before them distressing proofs that the education obtained with great eagerness at home is found inadequate to secure really good engagements, and that in many such cases life has nothing more to bring than mortification or want. But, on the other hand, to help a girl to pass the recently instituted literary examinations is to place in her hand a certificate which readily secures usefulness and independence.

The Managers ask that their position should be realised. To meet the obvious necessity, and advice from all quarters, they have erected a Building large enough for the applicants. Shall they look forward to the opening with a debt of £5,000? Under the force of pleading applications from parents they have resolved to admit 110 pupils from every part of the kingdom; but, although urged to have faith in the churches, their annual subscription list does not warrant the step, and they are obliged to postpone attention to other applications from ministers and ministers' widows on behalf of their daughters.

TO LADIES whose sympathies this object has won, and to not a few of whom the success is largely owing, the appeal is specially made. There are 150 partitioned bedrooms to be furnished at a cost of £10 each. Will no mother do this in the name of her child, or no sister collect this amount for sisters less favoured? There are class and schoolrooms to be furnished, and no money to do it; will not a lady canvass a congregation to fit up one room?

Further information can be obtained from the Hon. Sec.

Signed, on behalf of the Executive,

THOS. SCRUTTON, Treasurer.

WM. GUEST, Hon. Sec.

Woodville, Gravesend, Kent.

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IN OUR LARGE TOWNS.

Special Supplements were given with the *Nonconformist* of October 23rd, November 6th, and December 4th. The first contained details arranged in a tabular form of the places of worship, sittings, and mission stations of each Religious Denomination in all the cities and boroughs of England and Wales with a population exceeding 100,000—fourteen in number. The second gave similar statistics relative to the towns with a population of over 50,000 and under 100,000—twenty in number. The third Supplement dealt with thirty of the cities and boroughs which have a population of more than 20,000 and under 50,000.

The final Statistical Supplement will contain returns from about twenty more towns of between 20,000 and 50,000 population, together with a review of the entire tabular information. It will appear on WEDNESDAY, January 8th, 1873.

\* The four numbers will be sent by post on the receipt of 1s. 10d. in postage stamps.

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THE NONCONFORMIST is registered for transmission abroad.

In consequence of Christmas Day falling on Wednesday, our next number will be published on TUESDAY, DECEMBER 24.

We shall be obliged if advertisers and correspondents will take note of the change.

## The Nonconformist.

WEDNESDAY, DECEMBER 18, 1872.

## SUMMARY.

THOUGH Ministers have concluded their Cabinet consultations for the season, they are not altogether inactive. At Swindon a few days ago the Chancellor of the Exchequer made a speech in support of the Liberal cause in North Wilts, which was to a great extent a reply to the recent criticism of the Marquis of Salisbury, who charges the Government with being obliged in shaping their measures "to pay tribute to the Radicals." Mr. Lowe contends that the Liberals have a consistent policy, and that they have carried out nearly all the points of their programme; while the Tories have two policies, one for Downing-street and the other for the Opposition Benches. Lord Salisbury himself would not deny this impeachment, inasmuch as he is strenuously aiming to amend the policy of his party. The Chancellor of the Exchequer does not repudiate progression, and though he denies any intention to split up landed property into the smallest proportions, he and the Government are quite prepared to repeal the law of primogeniture. Mr. Lowe seems anxious to show that he is not a halting Liberal. We see it stated that Mr. Chichester Fortescue will probably be raised to the peerage, and Mr. Forster succeed him at the Board of Trade. It is a mere rumour, which if correct, would indicate that the Government are about to deal with the Irish University question after a fashion not palatable to Mr. Fortescue, and contemplate changes in the Education Act which the present Vice-President of the Council would prefer should be proposed by another Minister. A few days ago a deputation waited on the Premier and Mr. Forster relative to the 25th Clause. "Serious and anxious consideration" was promised, but of course nothing is definitely known as to the intentions of the Government in this case.

The weather has again been the foremost topic of the week. A season so continuously wet at the fall of the year has hardly ever been known. Drenching rains in the south, and snow in the north, floods in the Midland counties, the interruption of telegraphic communication and railway traffic, fearful storms at sea—scores of vessels having, it is feared, foundered in the Atlantic—and a suspension to a large extent of agricultural labour:—such are the characteristics of a period when tradition would lead us to expect a dry atmosphere and hard frosts. This elemental disturbance prevails all over Europe.

Opposition to the income-tax is taking a very decided shape. At a large and influential meeting held in the Guildhall a few days ago, the Lord Mayor presiding, that impost was described in a formal resolution as "inquisitorial in its character, unjust in its operation, and demoralising to the national character." Mr. Massey, M.P., stated that persons of all

shades of political opinion shared that view. This has been the case for twenty years past, but the income-tax remains. The meeting resolved with great unanimity that it ought to be repealed, without, however, considering the question of a substitute. If we don't secure the total abolition of the income-tax, it is probable that there will be a great reduction of expenditure if the new agitation is vigorously prosecuted.

The election for Forfarshire has resulted in the quiet return of Mr. Barclay, the most Radical of the two Liberal candidates, by a considerable majority. His choice is a striking indication of the sturdy independence of Scotch farmers, and their power of resisting landlord influence. It will be seen from the quotation we have elsewhere given from one of the speeches of the new member that he is not likely to be found wanting in respect to ecclesiastical questions that come before Parliament. Though there have of late been several vacancies in Scotland, not a single Tory candidate has ventured to show his face. This is a significant fact.

The chief continental news of the week relates to France and Germany. The adjournment of the National Assembly on Saturday next will give M. Thiers a fortnight's breathing time, and probably add largely to the petitions in favour of a dissolution which are pouring in from the departments. Prince Bismarck is once more in Berlin. He is not satisfied with the present constitution of the Prussian Government, and talks of himself withdrawing from it, and confining himself to his sphere as Chancellor of the German Empire. Foreseeing a desperate struggle with the Ultramontanes, the prince evidently desires to have as colleagues statesmen of broader sympathies and more aptitude, than those at present associated with him. His threat of retirement will no doubt help to bring about the needed change.

## THE NATIONAL ASSEMBLY—TO BE OR NOT TO BE.

THERE is something very unusual, and suggestive of very melancholy thoughts, in the discussion of any deliberative body of the question whether it ought or ought not to perform what the Japanese call "the happy despatch." The sadness, however, is rather of the sentimental order than the real. Perhaps, we are too accustomed to look at it as affecting the position of legislators than as closely touching the interests of those for whom they legislate. Here are just across the Straits some seven hundred and odd men who were elected nearly two years ago to represent the unity of France in her diplomatic dealing with the German army. They were chosen without any nice regard to the constitutional or legal authority in response to which the elections were held. They were sent by the electors of France to do in their name what needed to be done, to arrange and accept conditions of peace with the victorious Germans, and they probably were expected by their constituencies to do what best they could towards smoothing away the worst traces of disorder, and recovering France from the syncope into which she had fallen.

Few people thought at that time of placing their votes in the urn in order to determine the question of the future constitutional régime of France. No one supposed that he was helping to elect a Constituent Assembly. The general impression left upon the minds of intelligent foreigners by the mode in which the general election was brought about and conducted in France two years ago, was that it aimed at constituting a sufficient authority to speak in the name of the French people with those—whomsoever they might be—who had dealings with the French people in their national capacity. It was not in regard to any determination of political differences amongst themselves that the elections proceeded. True, there was very little formality in the *mandatum*, or, as we should say, precept, to which the elections might be considered as responsive. The question, therefore, which is now agitating France, as to whether there ought to be an immediate appeal to the electors, involving, of course, a dissolution of the existing centre of popular sovereignty, is one rather of degree and discretion than of absolute right or law. The Assembly is bound to consider the spirit of that chapter of history which clothed it with national functions. The people, undoubtedly, delegated to it sovereign powers, without defining clearly either the time during which, or the objects for which, that delegation was made. We are not altogether surprised that France should now be violently agitated in respect of the indefinite prolongation, or the immediate dissolution, of the representative authority of the nation. Nor, having regard to all the circumstances of the case, do we think that the policy to be



adopted can be wisely determined by any application of pedantic rules.

We apprehend that the great debate of Saturday last on the question of dissolution was not regarded as fortunately timed by either the Monarchists or the Republicans. It was decided by 490 Noes to 201 Ayes, but the decision, which simply left unattended to the petitions which have already reached the Assembly in favour of immediate dissolution, is one of the political worth and weight of which will be but of small avail against any really national determination. Whether there is any strong feeling amongst the people of France in favour of being better represented in the National Assembly, remains to be seen. If there be a mere Parliamentary majority against it, it will be as having before a hurricane. The very debate of last week, and the hostile character of the division which brought it to an end, may prove to be more conducive to the extinction of the present House than any other circumstance has been. They have called public attention to a question which will hardly bear the scrutiny of reason. They have placed in strong relief the usurping tendencies and the desperate passions of the Monarchical party. They have evoked public discussion in every corner of France where the newspaper press reflects public opinion. We do not presume to say what the result may be. We only say that the question of dissolution is not very likely to be staved off for many weeks by a Parliamentary majority, however numerically large.

The division, indeed, tells us nothing which we did not know before—to wit that fully two-thirds of the members of the existing National Assembly deprecate being sent back to their constituents for the purpose of establishing harmony between the represented and their representatives. The debate, indeed, brought out into stronger relief, if that were possible, the determination of the Monarchists to identify Communism with Republicanism, if not to bear down the latter by a strategy of unrelenting aggression manifestly tending to legal suppression. But the chief novelty of the discussion was the speech of M. Dufaure, the Keeper of the Seals, and the representative of the Government *pro hac vice*. He handled the Republicans with an incisive irony which inflicted deep wounds upon the self-respect of the party, and gave to the Right such abounding satisfaction that it was content to forego a Parliamentary condemnation of the petitions for a dissolution, and substitute for it a motion to pass on to the Order of the Day, thereby leaving the right of petition untouched. For the present, therefore, they are masters of the field, and may consequently avail themselves of their temporary victory to use greater moderation towards M. Thiers in the Committee of Thirty. This remains to be seen. Meanwhile, if the actual contest lies between the will of France and that of a Parliamentary majority, their triumph will but postpone without removing the crisis. We hope we are mistaken. We should be glad to believe the passage in the *Débats*, M. Leon Say's paper, in which M. John Lemoine thus sums up the results of Saturday's conflict—"The Message of the President of the Republic remains intact; the Right promises its aid to consolidate what is, and it only demands to be considered a Conservative majority in the actual régime."

#### UNIVERSITY REFORM.

A FEW weeks ago there met at the Freemasons' Tavern a body of gentlemen who represented the highest and broadest intellectual culture of this age. The object of the meeting was to discuss the possibility of a redistribution of the endowments bestowed by the Universities of Oxford and Cambridge. The eminent head of Lincoln College was in the chair, and the speakers included Dr. Rolleston, Professor of Physiology at Oxford; Dr. Carpenter, President of the British Association; Dr. Burdon Sanderson; Sir Benjamin Brodie, Professor of Chemistry at Oxford; Professor Seeley, and Professor Huxley. Other famous men were also present, and gave their support to the objects of the meeting. The deliberations of so learned an assembly deserve the consideration of all thoughtful men. But the daily press, able to find room for columns of sporting news or files of police reports, took but scanty notice of this meeting, and, as a rule, passed it over without a comment. We are anxious, therefore, to direct the attention of our readers to this weighty and important conference, and to add a few thoughts it has suggested.

The first resolution was to the effect that to have a class of men whose lives are devoted to research is a national object. Speaking on this subject, Professor Rolleston stripped off a great deal of the gilt with which our older Univer-

sities are invested, and which is so dazzling an object to the outside world. He remarked, as an admitted fact, that during the last century our Universities were neither seats of learning nor of teaching, and the reform that took place subsequently has simply converted them into seats of examination. At present this is the beginning and the end of a University career; the result of which is that grown men are never led to look at their study as so much truth, but simply as something which will pay if reproduced on paper during the ordeal of future examinations. For twenty-three years or more of a man's life he is kept under this kind of training; and hence men get demoralised, and look at all knowledge from an examination point of view. Such facts only need to be plainly set forth to show the infinite gain it would be to our nation to have a class of men at our Universities not given over to gerund-grinding and pass lists, but pursuing knowledge for its own sake, and devoting their lives to research.

Both Dr. Carpenter and Dr. Burdon Sanderson showed how different was the system pursued in German Universities, where a class of men, the *Gelehrter*, make a special and profound study of some particular subject, and thus are the means of adding to the sum of our present knowledge. This system is also pursued to a great extent in France, where they have their *savants*; whereas, such an idea is not even entertained at our Universities; nay more, we have positively no English word to express this the highest intellectual type of men. Not only, therefore, do we cordially agree with the resolution we have quoted, but also with the next, which expressed the desirability of having professorships and special institutions founded in the Universities for the promotion of scientific research; "scientific" being used in its widest sense.

Sir Benjamin Brodie, who spoke in support of this resolution, has followed up his words by an able article in the last number of our contemporary, *Nature*, a periodical to which we are glad to have the opportunity of directing the attention of our readers.

The prodigious wealth of our older universities renders it easy for them to take the lead in the intellectual progress of the country, if their funds were rightly directed. But these have been grossly abused, so much so that a Government Commission was appointed in 1834 to bring about university reform. This commission did little good, however, mainly directing its efforts to suppress a few cases of pecuniary jobbery, and handing a few thousand pounds from the colleges to the universities, leaving the colleges as they were. Some idea of the wealth of the colleges may be formed from the fact that at the present time it is estimated at least 120,000*l.* are annually expended by the colleges of Oxford in two objects alone. Expended in what way? First, in scholarships for the support of students—one-third of whom at Oxford are thus subsidised; and, second, in fellowships, given to young men in the prime of life as a sinecure pension, simply because they have passed a successful examination!

It is time public attention should be called to this unique institution of college fellowships, which, bestowed as at present, is clearly an abuse of ancient gifts for the promotion of learning. If the winner of a fellowship happens to possess a love for learning in itself, and strives to add to the general stock, it is in spite of and not because of the wretched system which gives him 300*l.* a-year for life.

A striking illustration of our assertion was given by the chairman of the meeting. A very eminent philological professor at Oxford once advertised a course of lectures which he had prepared, not only with great pains, but had spent years in investigating the special subject which he was now about to expound for the first time. At the opening lecture the room was full, but when those present found it was an exposition of a new subject, which, though of the highest interest, did not give them any rules that would help them in Moderation, the attendance immediately fell off, and at the next lecture scarcely any one was present. The consequence of this is that the professors are absolutely prevented from giving their energies to useful investigations, and the candidates for fellowships simply seek how best they may win the prize before them. Professor Seeley, than whom no one is more competent to speak on this point, says the present protection of a fellowship leads men to spend torpid, vacant lives, and rarely to engage in mature and useful study. Hence it was unanimously agreed at the conference to which we have alluded "that the present mode of awarding fellowships as prizes has been found unsuccessful as a means of promoting mature study and original research, and that it is therefore desirable that it should be

discontinued." Instead then of giving all these rich annuities to overgrown schoolboys, it is proposed to bestow some of them on men who have shown a talent for investigation, and who are prepared to devote their lives to objects which do not in themselves yield the means of subsistence, but are likely to become ultimately of national value. It is not intended to hamper these proposed fellowships in any way, and though from a schoolmaster's point of view it may be imagined that if a man has nothing given him to do, he will do nothing, yet we believe, with Professor Rolleston, that quite the contrary will be found to be the case, when a body of *savants*, and not exhibitioners, hold these life-annuities. Such men as Davy, Faraday, Owen, Huxley, Tyndall, Herbert Spencer, and others, ought never to have been allowed to feel the pressure of pecuniary care, or the need for exerting themselves to win bread by mere mechanical devices, at the frequent sacrifice of their priceless work of discovery. To such our Universities should as in old time be a hallowed retreat; where, far from the clamorous and wearisome struggle for existence, they could calmly follow their profound philosophical investigations.

We trust that the new Society for the Organisation of Academical Study, which is the outgrowth of the conference at Freemasons' Tavern, will meet with wide and powerful support. If the public like, they can restore the original character of our old Universities, and make them once more the home of the deepest learning and the widest knowledge of our country. Centres of intellectual progress they should be, but they are not. On the contrary, by their narrow-mindedness they have done their best to hinder the growth of modern thought and to stifle the expression of liberal ideas. The clergy may be taken as types of men whom they have specially trained, and their mental attitude has been described by one who, himself an eminent clergyman of the Established Church, is at present the head master of one of our larger public schools. The Rev. F. W. Farrar challenges denial of the fact that "scarcely has there been an eminent philosopher from Roger Bacon down to Comte; scarcely an eminent discoverer, from Galileo down to Darwin, who has not counted the clergy among his most ruthless opponents." Contact with other minds wonderfully modifies the views of the clergy in our larger towns, but it is not to their University career they owe any width of thought or nobility of sentiment. Is it, then, a matter for wonder that the rural clergy of the Church of England, a race of men who have drawn their only intellectual nourishment from their University, should, as a rule, display all the evils of a contracted and bigoted mind? We look, then, with hopefulness upon this new society. Its formation is another sign that in these high places prejudice and exclusiveness—the children of ignorance—are beginning to be dispelled by the light of knowledge. May the next generation find our Universities, instead of the dark lanterns they are now, the brilliant centres of what Bacon calls the "*lumen siccum ac purum notiorum verarum*."

#### ANNEXATION AND COLONISATION.

NOT long ago leading statesmen of both political parties had made up their minds that the British Empire had reached the limits which policy, if not safety, prescribed. They were indeed disposed to circumscribe those dominions upon which we boast that the sun never sets; and it was even whispered that a late Governor-General of Canada was instructed to ascertain how far the public pulse of that province was favourable to separation. We know, moreover, that when certain New Zealand colonists threatened to secede to the United States, they were officially told that they might go if they pleased; and that our settlements on the Gambia were not only offered to the French, but would actually have become the possession of *la grande nation*, if the disaster of Sedan had not interposed to save the negroes from a change of masters. Those who feared that an empire which had cost so much to build was about to prove as unsubstantial as a house of cards, soon discovered that their apprehensions were unfounded. The English people had no intention of divesting themselves of any portion of their glorious inheritance, while the colonies shrank with alarm from the prospect of being gobbled up by some ambitious foreign Power, or of descending to the unenviable rank of South American Republics. Nay more, the conviction soon got abroad that no country like England could afford to despise its past traditions, and to turn aside from the path which Providence had marked out for it, by refusing to extend its just influence or authority over regions where civilisation was unknown. Sir



Bartle Frere's mission to Zanzibar, although devoid of all territorial significance, shows how impossible it is for statesmen to get rid of their responsibilities, under the pretence that it is our duty to hold as few political relations as may be with remote countries. Twice have the islands of Fiji been offered to us, and twice have we refused to recognise the native chiefs as subjects of the Queen; but it needs no gift of prescience—it needs only a very superficial knowledge of what is now taking place in the Pacific—to foresee that when the proposal is again renewed it will be accepted, although with perhaps pardonable reluctance. Our last annexation was finally accomplished only the other day, when Basutoland was formally incorporated with British territory.

Where is Basutoland? and what interest have we in a region so little known? These are questions which the reader may fairly put, because any amount of ignorance concerning Basutoland is excusable. Our latest acquisition is a strip of mountainous country on the western slope of the Drakensberg range. On one side it touches the colony of Natal, and on the other it is brought into too intimate relation with the bastard Dutch Republic known as the Orange Free State. The Dutch Boers, with that implacable spirit of hatred for the coloured man which has made them the terror of the weaker races, despoiled the Basutos of their most fertile lands, and would have destroyed the tribe, root and branch, if England, in the person of the Governor of the Cape Colony, had not suddenly proclaimed them British subjects. That righteous act of interposition is fraught with blessing to Africa. It ought to be known at the missionary services on Friday that of all the descendants of Ham, the Basutos have shown, as a people, the greatest amenability to Christianising influences. Thanks to the French Protestant missionaries who discovered the country, and who have laboured in it with unwearied devotion to the present hour, cannibalism has been wholly extirpated within a period of less than forty years, and the plough has everywhere taken the place of the assegai. The plan adopted by the missionaries from the beginning has been to teach the natives the industrial arts, and by the harmonious blending of temporal with spiritual knowledge to subvert barbarism even when Christianity did not at once take its place. Thus men, who did not themselves abandon heathenism, became peaceful cultivators of the soil, and sent their children to the mission schools. The first pair of horses was introduced from France about thirty years ago, and now, as horsemen and dealers in horseflesh, the Basutos have no superiors in South Africa. Their great chief himself set the example of attending a Sunday-school, and his sons not only can read and write in their own language, but are able to speak both French and English, and to practise all the manners of civilised society. The work of the French missionaries among the Basutos eminently deserves the serious study of all who desire to aid in the propagation of the Gospel in the dark places of the earth. They have succeeded where many have failed, and the secret of their victory over Paganism ought to be made generally known and thus become an example to others. Now that the British flag waves over Basutoland, they may confidently expect to continue their labours in tranquillity; and, indeed, unless the signs of the times prove very illusory, the day is not distant when the foes whom they heretofore have had most to dread—we refer to the Dutch settlers—will, like the Basutos, be turned into British subjects. The leopard may not change his spots, but for the future the rifle of the Boer must find other game than French missionaries and their native converts. The appointment of a Lieutenant-Governor of the Diamond Fields is but the prelude to the annexation of one, if not both, of the so-called Republics which have so long terrorised over the natives of the interior; and we believe that the establishment of a responsible government at the Cape will absolutely necessitate the union of all the colonies and states of South Africa in one Confederacy.

So far as colonisation can solve our great social problems, that method of getting rid of a superabundant population, and of founding New England in distant parts of the world, will assuredly have every chance. Mr. Jenkins, in his wise and humorous, but yet most pathetic, Christmas story, sends "Little Hodge" to Canada, and there makes a man of him. Improved legislation will no doubt greatly mitigate the lot of the English peasant, but still it is well that he should keep his eye steadily fixed upon what Mr. Edward Wilson felicitously calls his landed estate in the colonies. Every new portion of the earth's surface which is reclaimed by Anglo-Saxon enterprise, or added to the Anglo-Saxon dominions, ought, either directly or indirectly, to be the means of ele-

vating the social condition of all the Hodges, old and young, in this island. Let them go again to Exeter Hall as they did last week, and plead their cause in the face of the nation. Let them organise unions for their mutual assistance. Let them demand the revision of those land laws which help to perpetuate in modern forms that bondage which in both Saxon and Norman times was a legal institution. Let them agitate for that suffrage which is their right, and which cannot be withheld from them if once they resolutely seek it. But at the same time let them remember that the vast territories which on the North American continent, at the Antipodes, and in Southern Africa, await the labour of the husbandman to become greater mines of wealth than Burra-burra or California, belong to them as much as to any class of the British people, and that when the Ministry annex a country they may, if they think fit, enjoy the advantage of colonising it.

#### HOW IT STRIKES A STRANGER.

December 16, 1872.

An inter-sessional speech by Mr. Newdegate is always interesting, partly because that veteran M.P. with all his narrowness is interesting by the sole virtue of sincerity, and partly because in him as in a mirror we may see a reflection, rather exaggerated, of a good many of the Conservatives. Mr. Newdegate it must be remembered has been member for North Warwickshire for thirty years, and whenever there has been a contest, his seat has always been safe. He is therefore a person of some representative importance. Of course he could not refrain from having a hit at Mr. Disraeli, of whom he has a profound dislike. It is very instructive to observe how curiously compounded is Mr. Newdegate's aversion to his leader. It is partly a distrust of Mr. Disraeli's declared opinions, but mainly it is the instinctive distrust which a superstitious and contracted mind always cherishes towards superior talent. Dullness hates versatility and capacity because its slumber is disturbed. Mr. Newdegate's mind is constantly racked to find out what Mr. Disraeli means, what his moves intend; and Mr. Newdegate does not relish intellectual fatigue of this kind, but would prefer Mr. Hardy whom he can follow with his eyes shut and dozing. I have seen the country gentlemen sit and gasp with the effort to comprehend the Asian mystery when it was more than usually oracular, and it has been palpable to everybody that it was not so much an absolute conviction that the oracle was not Tory which troubled them. It was simply the strain put upon their thinking powers to which they objected. What they like is a Tory phrasemaker who rings out for them "Our glorious constitution in Church and State," "The best preservative of peace is perfect preparedness for war," and a few other sentiments of that kind all with the old hall mark upon them so that the trouble of assaying is spared. Mr. Newdegate spoke at great length of the trades-union of the agricultural labourers, and most characteristically avowed that the whole movement was a Jesuit conspiracy. Archbishop Manning, it will be remembered, made a speech at the meeting at Exeter Hall, on behalf of the agricultural labourer, and this was quite enough. A gentleman some time ago, went to visit a madhouse, and talked with one of the inmates, who seemed so sober, cheerful, and intelligent a person, that he asked the keeper why he was there. "Wait a bit," was the answer, "and you shall see." The keeper took up the conversation, and managed to introduce into it the name of a certain person. Instantly the sane, sensible, human being was changed into a raving lunatic, who had to be restrained by force. I do not mean to apply this to Mr. Newdegate exactly, but the bare mention of Archbishop Manning certainly does upset him excessively. Mr. Newdegate took Mr. Morley to task for speaking at the Exeter Hall meeting, and by a most unaccountable perversity, described him as somewhat intolerant of every individual whom he cannot overawe. To those who know Mr. Morley, the charge of intolerance will seem singularly wild.

It is a fact not generally known that Mr. Gladstone has been visiting the Marquis of Salisbury, at Hatfield. Most persons I suppose will feel surprised that he should have done so, and yet why should he not? In politics they differ, but there are sufficient beliefs in common between the two to connect them in friendship. It should be remembered that the Marquis, with all his asperity, has never been severe on Mr. Gladstone, and that most of his sarcasms have been levelled at the Tory side of the House.

It is the duty of everybody who is engaged in controversy, to whatever creed he may belong, to protest against the use of pious untruths as arguments. I observe in the November number of the *St. Giles's Magazine*, a repetition of the old slander that Voltaire was an Atheist, and I also observe in the last number of Mr. Bradlaugh's paper, the *National Reformer*, some very just criticisms on the perpetual iteration of what is palpably a lie to anybody who will take the trouble merely to open Voltaire's pages at random. For years religious persons have gone about calling Voltaire an Atheist, although he was really an almost passionate Theist, whatever his other faults may have been; and not only so, he was a great admirer of Jesus Christ. In his *Philosophical Dictionary*, there is a long passage, too long to be quoted here, in which he supposes himself to be questioning Jesus about his religion, and finding that what is most objectionable in it is its priest-begotten corruptions, he declares himself a Christian. The magazine above quoted also reproduces as true the abominable forgery about Voltaire's deathbed. There is not a tittle of evidence to support that invention, and if there were, a man of any decency ought to be ashamed to turn to advantage the unconscious outcries of physical suffering and departing reason. I have but small sympathy with Mr. Bradlaugh's cause, but just in proportion to my dislike to him, and to it, would be my endeavour, if I were disputing with him, to say nothing which I did not believe. It should always be remembered, too, that we cannot be said properly to believe anything, into the truth of which we have taken no pains to inquire.

The return of Mr. Barclay for Forfarshire is a sign that the Scotch people, whatever we may say in the south, have made up their minds about the Game Laws, and that they are certainly not of Lord Malmesbury's opinion that to grow rabbits is as economical as to grow sheep. Whether we ought to congratulate Mr. Barclay on his success, is a matter upon which there may be some differences of opinion after reading in the local papers the account of Mr. Craufurd's reception at Ayr, which seems in some measure typical of the manner in which Scotch constituencies receive their members. After Mr. Craufurd had finished his speech an elector, in seconding the vote of no confidence, observed that their member's conduct "had been contemptible in the extreme; that he prated about Liberalism, but when his Liberalism was tested by the eye of solid sense, it vanished into foul and empty air." The worthy elector's notions as to the chemical power of eyes seem to have been rather bemuddled, but his dislike to Mr. Craufurd was plain enough. Another gentleman, named Bone, quietly moved by way of an addition to the original motion, that "Mr. Craufurd is one of the biggest humbugs that ever represented Ayr." Mr. Craufurd appears to have kept his temper, but before the meeting separated a word or two escaped him which showed that he thought it hardly pleasant, as member of Parliament and of Brooks's Club, to stand up and be pelted with kennel-mud. Many a man is of his way of thinking, and some would even go a little further and resolutely decline the honour of membership, considering the price that has to be paid for it.

Both inside the Civil Service and out of it there is much excitement just now upon the subject of co-operation. It may be proper by the way to correct a misstatement which has been made about the managing director of the Co-operative Association in the Haymarket. It has been represented that he was promoted to a chief-clerkship on the condition that he should satisfy the prejudices of the shopkeepers by resigning his directorship. This is not true. He was compelled to resign because the duties of a chief-clerk would necessarily absorb a good portion of the leisure in the evening which he had been accustomed to devote to the society. The London tradesmen are naturally greatly agitated at the loss of their business, but a little reflection ought to show them the unwisdom of their passionate opposition to the Civil Service Societies. These societies are merely accidental forms of co-operation, which is a great fact and one which must be faced. If the Government were tomorrow to issue an order that no person on the active list should take any part in their management, the only result would be that the places of the directors who would retire would be immediately filled by people not on the active list, over whom the Government has no control, and the doors of the societies would be thrown open to the public indiscriminately. Furthermore, the great success of the societies is due to the obstinate refusal of



London tradespeople to give ready money its due. My butcher gives twelve months' credit for mutton chops, and charges the people who take it the same prices as he charges me who pay weekly. Let anybody with a taste for arithmetic, reflect that a butcher ought to turn over his whole capital once a fortnight, and then calculate the rate per cent. at which I am plundered. The grocer with whom I used to deal gave, in some cases, two years' credit, and not long ago one of his debtors ran away leaving an unpaid bill behind him for nearly two hundred pounds. Still the grocer flourishes—much better than I do—and how, I should like to know, was the loss of the two hundred pounds made up? The really ready-money shops in London have suffered nothing from the stores. Take the firm of Messrs. Findlater, Mackie, and Co., known, I suppose, to most Londoners as beer and wine merchants. Their carters will never leave the goods unless they are paid for, and Messrs. Findlater's returns are unaffected. Wine may be had just as cheaply from them as at the Stores, and they have abundant compensation in being able to make a profit, which the Store does not make, by the "master's eye" and by skill in buying. In clothes, too, there is little or no saving by dealing at the Store, simply because there are plenty of shops where the proprietors lay themselves out for ready money trade, and are not exorbitant. Let the shopkeepers set their faces against the hateful system of long credits, and they will find that they have no cause for alarm.

#### A RITUALISTIC VIEW OF NONCONFORMIST SERVICES.

The "Special Commissioner" of the *Church Times* describes Surrey Chapel as "old and ramshackle"; "without the very smallest claims to ecclesiastical beauty, and with a very large claim to constructional ugliness." The service being liturgical, he naturally took note of, and describes in detail, the departures from the service of the Church of England, some of which he thinks improvements. He then turns to account a notice given during the service:—

After the Litany, Dr. Newman Hall gave out a string of notices, the first of which was to the effect that after the evening service he should remain in the vestry for a time in order that any who wished to do so might come and consult him about the concerns of their soul. Fancy the howl that the Evangelical press would raise if a Ritualistic vicar were to give out such a notice as this in his church every Sunday morning. We should hear of Mr. So-and-so's Jesuitry being no longer disguised.

Of the sermon he thus writes:—

After a longish extempore prayer, which was not very remarkable, I thought, in point of unction, the preacher drew from his pocket a MS. sermon in a correct black leather sermon case. This did rather astonish me. I had not dreamt of a man such as I had supposed Newman Hall to be, condescending to use a written sermon. But there it was. . . . The only part of the sermon which was in the slightest degree colloquial was the following, and very telling it was in its way. . . . The whole discourse was thoroughly practical and sound Christian common-sense. There was not a trace of Calvinism from beginning to end. Ritualist as I am, if I happened to be the vicar of a church I should only be too thankful to have two such sermons preached from my pulpit as I have heard these last two Sundays in Nonconformist chapels. As to Dr. Newman Hall's sermon, I think it would have been more telling if he had left his MS. at home. Certainly a good deal of it was extempore, but a good deal of it was read. The closing part of it was all delivered from a book, and it to me to fall rather flat in consequence.

The writer acknowledges himself to be quite puzzled to account for the fact that so unattractive a chapel, and with a service so slightly different from that of his own Church, is so well-attended by "just the people whom we find it so difficult to attract, the young men in business—clerks and shopmen."

The service seemed to me to have all the stiff repulsiveness of our own as rendered in Low Church churches. Except the somewhat questionable ornament of a bas-relief of Rowland Hill, there was simply nothing which could give the slightest pleasure to the outward sense of any human being, except perhaps the appearance of Dr. Newman Hall himself. He is certainly a pleasing and intelligent-looking man, and he speaks as though he was a gentleman. But then as to his sermon—it was very plain and very good, but yet not delivered with any vivacity such as one fancies would attract persons of the kind that I have named. I suspect, therefore, that the secret of the work lies in the lectures and classes, and also in the prayer-meetings. I fancy that these, when ably conducted, are a real power, but when I have been to one I shall be better able to form a judgment. Then again, does not some of the secret lie in the close, personal, spiritual intercourse which the minister evidently encourages between himself and his flock? This is all worth thinking over carefully.

Not far from Surrey Chapel is "The Surrey Tabernacle," of which, we dare say, many of our readers know as little as our Special Commissioner. He, with the true instinct of "our own correspondent" thought it desirable to avoid sameness, by

resorting to places of worship considerably differing from each other. So he asked himself:—

Where, then, was I to find a regular working-man's chapel. "The Surrey Tabernacle on a Sunday evening is the place to go to," said a friend to whom I confided my little difficulty. To Walworth accordingly I went, and in due course discovered Wansey-street and its huge chapel. In spite of the rain, numbers of people were evidently bound thitherward. There was no mistaking the place, for a row of lamps outside lighted up the front. There seemed to be a more than usual number of entrances, and the arrangements gave one the idea of a music-hall.

This is the chapel in which the late Mr. Wells so long ministered, and is described as holding about 3,000 people.

There is no organ or other instrument in the chapel, and, therefore, the proper note was struck with a tuning-fork, and the people, once started, sang out lustily. The melody was a very dismal one, and the hymn was sung very much too slowly for my taste, but it was taken up by the greater number of the congregation, and the general effect was fairly good. I noticed that fully half the people sat through this hymn. This over, the preacher said, "We will read for our instruction to-night the twenty-second Psalm"; and I cannot say that he read it well. His pronunciation was double Gloucester, and he was unusually weak in his aspirates. After this reading came a prayer which was remarkably fluent, but enunciated, as it seemed to me, with but little feeling. The congregation did not manifest so much devoutness as either Dr. Newman Hall's or Dr. Raleigh's. They sat back in their pews, for the most part, and listened respectfully. Of course they may all have been praying mentally with the most intense earnestness for all I know, but so far as I can judge they were simply listening.

So far as heartiness is concerned, it used to be supposed that Dissenters beat Episcopalians in singing; but Ritualism has revolutionised Church singing, and so this Ritualistic critic says:—

It is a mystery to me why our Dissenting brethren do not seem able to appreciate life and spirit in hymn singing. So far as my experiences have gone they appear to have no idea of a good hearty tune with a swing in it. A great majority of their hymns are, I think, in that particularly unpleasant metre too appropriately termed "common," and syllabically designated "eights and sixes."

The pulpit of the Surrey Tabernacle is still vacant: and said one of the congregation to the writer:—

"We, sir, are strict Baptists, and there's the difficulty. Since Mr. Wells' death we have had preachers of various denominations. One was a Church of England minister, a vicar, and (patronisingly) a very good man too. But our best preachers have been Congregationalists. Still they would not do for us." I ventured to suggest, in the innocence of my heart, that Mr. Spurgeon's College might possibly supply a man with sufficient talent for them. "No, sir, no; a college-made minister would not do for us. We want a grace-taught man." Hence I deduce this fact, that with the attendants at the Surrey Tabernacle education is looked upon as a disqualification in a teacher rather than not; that grammar is regarded as antagonistic to grace, and aspiration of the letter H inconsistent with aspiration for Heaven.

The critic thought the sermon "eminently unwholesome," and—

I came home disappointed with what I had seen and heard. There appeared to me to be a bad tone about the Surrey Tabernacle. I hope I mistake, but it seemed to me that the spirit of the place was sectarian rather than religious. . . . Yet the fact stands out bare and plain—considerably more than half of those present were men of the lower middle class, and a large proportion of them young. What is it that attracts them?

This question greatly exercises him, and he answers it by attributing the success of the place in part to tradition, in part to its being "the head-quarters of the anti-Spurgeonites among the Baptists"; and, as "there is a strong democratic flavour about the place, possibly political considerations" may have more to do with it than might at first sight be supposed.

Of course the Metropolitan Tabernacle was visited, and it is described as a very striking building in its way. The visitor was struck—as are all visitors—with the assembling, and the appearance, of the vast congregation.

The singing was remarkably good and strong, plenty of the congregation joining in. It is rather odd that only last week I was remarking upon the want of boys' voices in Dissenting choirs. At the Tabernacle they are mustered in force.

Of Mr. Spurgeon's Scripture-reading it is said—

The exposition was decidedly well done, and was evidently listened to with interest. I cannot help thinking that our clergy are wrong not to adopt this style of teaching, which I am sure might be most usefully employed from time to time, and would make a variety in our Church services. Why should they invariably adhere to one method only of preaching? One good result would certainly accrue to congregations from it; people would learn how to read their Bibles intelligently.

On this subject he further says—

I find that the plan usually adopted by Dissenting teachers, both in "expounding" and "preaching," is to lay stress upon isolated words and expressions before dealing with the general sense of a passage as a whole. This, I think, is a good plan.

Of the singing it is said that "it was really a treat to listen to that vast body of sound rolling through the chapel," and Mr. Spurgeon's "Our Own Hymn-book" is thought better than the

"Congregational"—among other reasons, because it gives a trustworthy list of authors.

Mr. Spurgeon's preaching has been written upon by so many pens, that we need not add another description. Of the man himself this writer says, "It would be absurd to pooh-pooh him as some have been inclined to do," and, considering his many qualifications combined, his popularity is not surprising.

He has, withal, acquired a name, and he evidently takes infinite pains not to lose it, and what with lectures, classes, prayer-meetings, and the like, he manages to keep up a lively interest in the minds of his followers.

Mr. Spurgeon's orphanage, college, and magazine, are spoken of somewhat sympathetically, and it is added as a "by-the-bye" "at least two-thirds of the congregation was composed of men. This is a larger proportion than I have noticed elsewhere."

"There is a good deal of Dr. Cumming at Crown-court," and the commissioner seems to be so unable to forget the fact that it unfavourably influences all that he writes about the place and the minister.

The staple of the Crown-court congregation is the very aristocracy of Dissent, and my official friend did not forget to give me a good string of titled names as belonging to regular attendants there. The leading spirit, I take it, is the Duchess of Sutherland, and we learn from a source supposed to be friendly, how the Doctor turns his grand acquaintances to account. . . . On the door-posts are pasted bills notifying the publication of a sermon recently preached before the Queen at Dunrobin—not evincing very good taste, I thought. But some allowance must be made for a man who has been flattered for the last forty years, and who reckons among his congregation "ladies of the highest rank."

Rous's version of the Psalms is sung here, and that elicits the following exclamation:—

How people, even with the most moderately cultivated tastes, can condescend in these days to sing to God's glory such a perversion of Holy Scripture as this, passes my comprehension. It seems to indicate Conservatism run mad, now that even Congregationalists chant the Psalter in the words of the Bible, and that creditable modern hymns are in use everywhere.

The choir is composed of men and women, and that leads the writer to ask—

What is the reason that Nonconformists never employ boys to supply the alto and treble voices? This is undoubtedly a great defect in their musical arrangements, and to it may in some measure be attributed the thinness and weakness in the choral part of their services which I have had occasion to remark upon several times.

Dr. Cumming's prayer—

Contained a longer extract from the daily confession of sins in our Prayer-book than I have yet heard. By the way, that "form" seems to be a perfect God-send to Nonconformists, for I have noticed detached bits of it coming out over and over again during the last five weeks.

So much prejudice is shown by the writer in dealing with the sermon, that we quote only the close of his criticism:—

I have given enough of Dr. Cumming's sermon, which, though delivered quietly and well, did not in the slightest degree approach to eloquence. Parts of it were, as I understood them, decidedly anti-Calvinistic, and other parts did not exhibit any very high Christian teaching in the matter of almsgiving, but the reverse. The effect of what the preacher said would, if I mistake not, be to make the people think that they had been very good and very generous in giving their money to the ragged schools, and would be exceedingly likely to cultivate a spirit of self-righteousness.

The following general reflection we commend to the notice of all whom it may concern:—

In all these Nonconformist services there seems to be a total absence of any idea of worship as worship, except so far as standing up to sing the hymns. Kneeling is entirely unknown. I want to know how a really pious Dissenter says his prayers before he goes to bed. Does he sit on a chair and commune with his own heart, or does he kneel down humbly as a sinner before God and thus offer up his petitions? I suspect he does the latter. He will, I know, kneel at the bedside of a dying friend as a matter of course. Now why does he not kneel in his chapel? In every other act of his life his body is made to express the sentiments of his heart; why not in public prayer? For meditation, there is, of course, nothing improper in sitting, if a person finds that he can think best in that attitude, but for a man to sit down at his ease when confessing his sins and pleading for pardon seems most incongruous. A man pleading piteously for his life would scarcely be expected to preface his petition by taking a chair. Will any of my Dissenting brethren give me a reasonable and satisfactory answer to my little difficulty? for it is a real puzzle to me. And will they, before doing so, go into any church where we Ritualists have been at work, and looking at a large congregation on their knees saying the General Confession, for instance, tell me whether our plan or theirs looks most like a number of sinful men and women begging for forgiveness—in other words whether kneeling or sitting appears the most appropriate attitude under the circumstances.

For the information of those who may wish to read in *extenso* the papers of which we have given the salient points, we add that the numbers of the *Church Times* containing them are those of Nov. 8, 15, 22, 29, and Dec. 6 and 13.

THE CHRISTMAS HOLIDAYS.—The great Manchester and other wholesale houses, together with nearly all the retail houses of the metropolis, will be closed on the 26th inst. In addition to Messrs. Peek, Brothers, and Co., other city firms, besides being closed on the 25th and 26th, have arranged for half their staff to have the Monday and Tuesday previous, the other half getting the Friday and Saturday.



### THE FREE CHURCH OF ENGLAND AND ITS SYMPATHISERS IN THE ESTABLISHMENT.

The following correspondence between the Rev. T. E. Thoresby, minister of Spa Fields Chapel, and the Hon. and Rev. E. V. Bligh, vicar of Birling, Kent, has been sent to us for publication. Mr. Bligh's description of the spread of sacerdotal ritualism in the Church of England, which, he says, is "working with alarming rapidity in the Establishment," will be read with painful interest.

"Spa Fields, London, W.C.

"November 20, 1872.

"My Dear Sir,—I have for some time felt a strong desire to address you on a subject to many of the first importance, and which you probably will not consider unworthy of your most serious attention, and that is the relation of the Evangelical clergy to the Free Church of England.

"I feel most deeply the present critical position of the Evangelical clergy, and would not, if I could, do anything to increase their difficulties, or to jeopardise their ministry or their influence over their present congregations. Taken as a body, I value their ministry too highly to put any pressure upon them which would have that result.

"But when one bishop leaves England to fraternise with the 'Old Catholics,' who, I believe, still hold to the Tridentine decrees and anathemas—and other bishops, in Westminster Abbey, can do the same thing virtually with the Greek Church—it surely cannot be asking too much of the Evangelical clergy that they should show some sympathy with—and, as far as the laws ecclesiastical will allow, give some help to—the Free Church of England, especially as that Church uses the same liturgy and holds the same Protestant Articles (both revised), and, above all, preaches the same Gospel as yourselves; with this further unanswerable plea—that it is the only organisation specially adapted to meet the present necessity of thousands of Church families who are in danger of being Romanised in the Church of England itself.

"For what is the state of things as to the spread of Romanism in the Protestant Church of England? That Romanism has spread, and is spreading, to a really alarming extent, no one can deny, and the law allows it. Passing by all the subtleties of the late Bennett judgment, that judgment, to quote Archbishop Denison's words, 'tolerates heresy.' The party of Mr. Bennett boasted before that 'they gave their people the fact, the real doctrine of the mass, first—the name will come of itself by-and-by.' So with regard to the *Cultus* of the Virgin, we shall only be able to establish this by slow and cautious steps. We are one with Roman Catholics in faith, and we have a common foe to fight. Men determined to do these things are fast filling up the pulpits of the Church of England, and are leading, most effectually, the Protestant families of England to Rome. To use the present Archbishop of Canterbury's words, they 'will gradually habituate the minds of young and inexperienced persons to the feeling that the whole system, of which the outward rites are symbolical, is true, as opposed to the doctrines of the Reformation.' I am no alarmist, but I am beginning to fear for 'the State,' as well as 'the Church' of England. Rome's policy is to divide and conquer; division in the Church and anarchy in the State would be Rome's opportunity for re-establishing her long-lost power in England.

"It is no exaggeration to say there is even now no security for the doctrines of the Reformation being preached in any one of the pulpits of the Establishment, on the decease or removal of any of the present rectors, vicars, curates, and patrons. Rome is fast occupying the ground hitherto held by Protestants, and the law is powerless to hinder them. Let it then be clearly understood, the law tolerates Roman heresy in the Protestant Church.

"What, then, is to be done? The Evangelical clergy are generally opposed to secession. They do not see their way to abandon the Church of their fathers, and of their most hallowed associations, and give up their congregations to Romanising teachers, or to men who deny the Divine authority of the Word of God. In their hearts, they believe it would be a wrong policy. The say, justly, 'The Ritualists would desire nothing better than that we should hand over to them the families to whom we now minister, and also the vast appliances under our control for the defence and spread of Christ's holy Gospel, to be used hereafter for the defence and spread of Popery, to oppose which the Reformers bled and bled.' But there is a limit to this state of things, and how soon it may be reached we cannot tell.

"The question returns, then, what is to be done—done in the Church? It should not be forgotten, much has been done, is being done—and much, very much more, may be done—in the Church itself. But to accomplish this, the Evangelical party require three things—first, complete union and a power to move, work, and fight together, ready to be led, with the steady march of a compact, brave, and invincible army. This cannot be secured unless you unfurl your standard to the breeze, having clearly emblazoned upon it, 'Christ, the power of God, and the wisdom of God—not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.' Every many of the party ought to rally to this standard; this he cannot do, unless he think less of ecclesiastical ties, and more of godly union—less of the Prayer-book, and more of the Gospel—less of the Church, and more of Christ. Secondly, a

solemn calling upon God throughout your ranks; meeting in thousands for prayer; not private prayer merely, but public prayer—a new sort of common prayer. Ask God by His Holy Spirit to strengthen and direct you; cry to Him to lead you, and to a man be determined to follow. And, thirdly, have a definite statement of what you want, and will have. A very few things will suffice; I need not mention them. With these in your hearts and hands, go straight to the bishops; the Romans first defied and then defied the bishops, and, by doing that, got what they have;—leave the Church courts alone; go straight to the bishops, and let them clearly understand that you will be trifled with no longer.

"But is this all that is to be done? Certainly not. Can nothing be done by the Evangelical party outside the Church? Can you not do something definite to help the Free Church of England—at least, some of you—just to make a beginning?

"To answer this question aright, you should bear in mind that the Free Church of England is a fact, not a proposition, and, in the present state of things, probably, a most important one. It has a complete organisation, which has been tried as to its practical working, and has been proved to work well and effectually. It has a revised prayer-book. God in His Providence is preparing a clergy and laity to work it in those who are obliged to leave the Church from conscientious convictions; in those, especially the curates, who are driven out by the Ritualistic rectors and vicars; and in those who are coming out from the universities and other colleges, and who cannot, with their convictions, go into the Church. There can be no doubt of its thorough Protestant character; and it is now ready to go into those parishes where Ritualism prevails, with the Gospel of Christ, a Protestant Liturgy and offices, for the administration of the sacraments purged of unsound doctrine.

"Do you ask how you can help it? I will tell you. You can at least give us your sympathy, advice, and co-operation. Without committing yourselves to an approval of all the details of our organisation, it may be possible for you to express in some sort of declaration your approval of the principles and objects of our movement, and commend it to the sympathy and assistance of the Evangelical clergy and laity of the Church. Even in the present state of the law, you could preach in our schoolrooms and in those buildings which we are obliged to occupy temporarily in extending the movement; and others of you might preach in our regular churches, where the vicars of the parishes in which they are situated did not object. According to the ecclesiastical law, it requires, I know, to some extent the consent of the bishop and the incumbent; but all incumbents need not necessarily oppose, nor the bishop intervene.

"Do these things first, and probably other ways may then be open as Divine Providence unfolds to us the immediate future, which appears to be big with events—events which will work either the weal or the woe of both the Church and the State of these realms, over which our beloved and gracious Queen reigns at present, in the hearts of a devoted and loyal people.

"I ought to apologise for the freedom and length of this letter, but I could not say less, nor what I had to say in fewer words.

"I have asked you and your brethren to help us in what has been to us, and is, a very arduous and difficult work. The responsibility of refusing or granting that help rests now with you. May God direct and bless you.—I am, my dear Sir, yours faithfully,

"THOMAS E. THORESBY,

"Minister of Spa Fields Chapel.

"The Hon. and Rev. E. V. Bligh,

"Vicar of Birling, Kent."

"Birling Vicarage, Kent, Nov. 25, 1872.

"My Dear Sir,—Your letter of the 20th inst. opens up a most difficult and delicate subject for clergymen of the Established Church to deal with. The laws and canons which still make anything like official sympathy between the Protestant Churches hard to bring about, cannot be left entirely out of sight, anomalous and injurious to true Christianity as these may be. Yet, in an age when official honour can be publicly done to an archbishop and other priests of the corrupt Greek Church by bishops and dignitaries of the Church of England in Westminster Abbey, I feel assured, that clergymen, like myself, will be sustained by public opinion if we venture to ally ourselves with those who use almost identically the same Liturgy as ourselves, take their stand upon the same Articles, and protest both against Roman and Greek errors.

"You have asked me, and through me, my brethren of the Evangelical clergy, in a very solemn manner, to aid the efforts of the Free Church of England to promote true Protestant Church principles in those parishes where Ritualism prevails, and in general to help you at this important crisis. I have no pretension to speak for the body of the Evangelical clergy; but I most fully recognise the responsibility which you lay upon ministers who love the truth, to hold out the right hand of fellowship to all those who are faithful to the doctrines of the Church of England as established at the Reformation. I cannot address you as the minister of Spa Fields Chapel, and residing, I believe, in the very house where that pious and noble lady, the Countess of Huntingdon, lived and died, without calling to mind the unfortunate separations from the Church of

England connected with the last century. It was an evil day for our Church when the followers of Wesley and Whitefield were allowed to leave her communion. With a little tact and wisdom, much might have been done at that period to make it unnecessary, either for the Methodists or for Lady Huntingdon's Connexion, to secede. Nearly a century has, however, elapsed, and we find both these bodies in existence, separated, indeed, by certain matters of Church government, but mainly at one upon the central and essential truth of our common faith. Meanwhile, the Church of England has become extensively Romanised, and unlike its former self in respect of the distinctive Protestant character connected with such names as those of Wesley and Whitefield, or of Romaine. The Tractarian movement of forty years ago has developed into a system of sacerdotal Ritualism, and the leaven of Rome's worst errors is working with alarming rapidity in the Church of England.

"It was not unnatural, therefore, that men who loved the Protestant Articles and teaching of the Church generally, should, in the face of a grievous plague like this, have sought for some remedy. Alas! that the *laissez-faire* policy of the Episcopate Bench generally, and the encouragement afforded to the Romanising movement by some individual bishops, should have rendered a decided step necessary. I believe, however, I am correct in assuming that the Free Church of England took its rise thus, and was not intended to be in any way opposed to, but rather to be in friendly alliance with, the Established Church, so far as the great Protestant principles of the Reformation are concerned; and considering that it now embraces the Connexion of Lady Huntingdon, I for one see no reason why it may not be regarded with affectionate sympathy by ministers of the Church of England, as a true Church of Christ, in thorough harmony with ourselves upon a vast majority of points, and in all essentials.

"So far, therefore, as I am personally concerned, I have very great pleasure in responding to your invitation. Some other clergymen may probably unite with me in giving you a strong moral support, since we quite understand that the Free Church of England does not seek to occupy ground already occupied by faithful ministers of our own Church.

"I must speak entirely for myself with regard to preaching. To preach the Gospel in every place, as opportunity may arise, is certainly my desire, and, as you point out, there is no impediment of the law, in point of buildings not used exclusively for purposes of Divine worship. With the consent of the incumbent, it may be possible to do something more than this; for it is hardly probable that a wise bishop will raise a question unless it is forced upon him; and even then, with such a precedent as that of Archbishop Lycurgus and his Archimandrites in Westminster Abbey, it would probably be a load upon the moral conscience to do so. I must, however, await the course of events; and I pray that, whatever this may be, the Holy Spirit of God will direct us at every step.

"I will only add my deep and sincere thanks for the godly counsel you have been kind enough to offer. Would, indeed, that the whole body of the Evangelical clergy might turn to God in 'a solemn calling upon Him'! But I am afraid the gravity of the crisis is as yet greatly under-estimated by the bulk of us. It is not perceived what large strides

\* To prevent misunderstanding, it should be observed that the late Countess of Huntingdon's Connexion has its chapels, trust, and government wholly distinct from, and not under the control of, the Free Church of England; but the ministers and managers of Lady Huntingdon's Connexion are entitled, on certain conditions, to be admitted to the Free Church of England, which Church has its organisation, government, and trusts, separate from the Connexion.—T. E. T.

Ritualism and Romanism have actually made. At the present rate of progress, a Roman Catholic Established Church in ten years' time is not out of the range of possibility or even probability. The un-revised Rubrics, and those passages which favour Romanism in the Prayer-book (which the Free Church of England has excised), are being turned against us with great dexterity and with fatal effect. What my own course ultimately may be, does not matter much, but it must depend entirely upon whether the heads of our Church will at length take in hand these questions of the Prayer-book. I have a present duty to my flock and to my Master, and there is yet a hope—I will not say a very bright one—that the Romanising process may be stopped in the Church of England; but I have no hesitation in expressing my opinion that, rather than see the Established Church become a great State engine for the restoration of Popery, or a vast latitudinarian receptacle for Rationalistic, Greek, Roman, and other errors, many others beside myself will certainly come out of it, and join with those who wish to see it disestablished and disendowed. I hope, nevertheless, to live to see a purified and reformed Established Church, with the Free Church of England at its side—possibly perhaps, one day in its midst again—labouring in the great work of winning souls, and contending for the faith once delivered to the saints.—I remain, my dear Sir, yours very truly,

"ED. V. BLIGH, Vicar of Birling.

"The Rev. Thos. E. Thoresby,  
Minister of Spa Fields Chapel, London."

A Jersey correspondent states that Tuesday was the eighty-fifth day of continuous bad weather in the Channel Islands. The last week was one continuous storm of rain, thunder, and lightning.



## NOTANDA.

Who now believes in "amber-dropping hair," as depicted in "Comus," or allows that—

"Fair tresses man's imperial race ensnare," for the suspicion is that in nine cases out of ten it is an artificial production. Fair faces also are not always like Caesar's wife should have been, though there was the pleasing belief remaining that whatever else might be included in the category of "things are not what they seem," the eye was and ever would remain *as natured*. Alas! the gratifying chimera must be given up, "an eye like Mars, to threaten or command," may owe its fierceness to extraneous aid, and the gazelle like softness of whose "dark charm 'twere vain to tell," also be of foreign origin. What is styled "indefinite tinting" has been devised by an American physician, by which "a very natural imitation of the appearance of the whole circle of the iris and the pupil can be accomplished." Some half-dozen fine needles inserted closely together in a handle is the principal agent. Colour being first painted on, the needle points are made to penetrate rapidly in various directions, which, after a few repetitions, renders the process complete. Strange to say, the operation—more's the pity—is announced as painless, and to render it even more attractive, the cheering assurance is given that the colouring matter being regularly tattooed into the tissues it cannot be washed out by what Lear termed "women's weapons." This is certainly consoling. Consideration for tattooed eyes will not prevent their owners from allowing us to judge of Campbell's dictum that—

"Beauty's tears are lovelier than her smiles," though even then there is the depressing thought that eyes having been tampered with, tears may follow, for already they have been analysed.

Mr. Clark, a civil engineer, makes the valuable suggestion that the labour of prisoners be utilised in the reclamation of land. Why not? The making of mats and shoes interferes to a great extent with the work of honest men; while the treadmill—to use the expressive words of the governor of a large midland prison, on our paying a visit of inspection some time ago—puts more devil into a man than it takes out, besides being for the most part unproductive. Land to any extent wants reclaiming on the foreshores and estuaries of our rivers, which, as Mr. Clark points out, would hardly prove remunerative to reclaim by paid labour. Thus there could be no complaint that bread was being taken out of the mouths of those helping to keep criminals. Indeed, such a policy would act the other way, for if to make two blades of grass, or two ears of wheat, grow where but one grew before, is to do more essential service to the country than any political effort, as indicated by Dean Swift in "Gulliver," how much more so the making wheat to grow where none ever grew before. Broad acres have been reclaimed in England, as the immense tract of country known as the Bedford Level testifies, and what was done in 1653 could be accomplished far more easily now. Then Portland Breakwater is a grand memorial of convict skill rightly applied, and a scheme for further victories over old ocean ought without difficulty to find initiation and support.

None too soon a National Health Society has been formed, which, if it prove true to its mission, will do a valuable work, and prove of incalculable benefit to society at large. The programme at present proposed is to establish classes for instruction in sanitary science, the delivery of free popular lectures; the formation of a reference library and information office, and other schemes for permeating the public mind with useful knowledge. How to live a healthy life, is a question affecting rich and poor. No class is exempt from sickness, and as Thomson well observes in the "Castle of Indolence"—

Ah! what avail the largest gifts of heaven,  
When drooping health and spirits go amiss?  
How tasteless then whatever can be given!  
Health is the vital principle of bliss.

The Society then has the world for a field of operation. But the other day an eminent authority on sewage engineering, made public his discovery that he had been living in a house which was drained into nowhere in particular, and thousands of instances prove that as regards the science of sanitation there is much to learn. The matutinal tub is an institution which ought to spread; to have the window open at night is another desirable feature. Dr. Guthrie, by the way, gives and acts up to his opinion as regards the latter, while the author of "Proverbial Philosophy" is a votary of the former, and mention is made of these two out of hundreds of authorities on the subject, for the reason that some folks will never do anything be it ever so desirable without an assurance that someone whose name is a household word also carried it into practice.

We all admire that assemblage of properties in the form, that mystic harmonious association of graces we term beauty, well described in the lines—

'Tis not a lip, or eye, we beauty call,  
But the joint force and full result of all.

Yet few, we take it, ever gave much thought to the derivation of the word. An interesting note is, however, this week contributed by a correspondent of *Notes and Queries*, who states that in the note-book of an

ancestor, written about a hundred years ago, he has found the following:—

Charles the 7th, King of France, having given his Castle de Beauté to his mistress, Agnes de Sorel, she was thence called *La Demoiselle de Beauté*. This introduced the term in France, and afterwards in England.

Thus the association of beauty with virtue common in the Middle Ages proves to be not altogether applicable, and the adage, ugly as sin, may be to a certain degree an incorrect view, for true it is that—

Charms strike the sight, but merit wins the soul.  
And merit we all know is sometimes ugly. Nevertheless, Keats was not far out when he wrote—

A thing of beauty is a joy for ever:  
Its loveliness increases; it will never  
Pass into nothingness.

The moral inculcated in Longfellow's charming poem, "The Birds of Killingworth," is meeting with practical application in Cincinnati, subscriptions towards the importation of singing and insectivorous birds being raised there, that the trees round the city may be saved from the pest of insects which are fast destroying them. Other American cities have ere now derived both benefit and pleasure from similar action, while in Australia the chirp of the sparrow, fresh from the home country, has often felt with a grateful sense of companionship on the ear of the colonist half-awake of birds without song, and flowers without scent. Yet barbarous sparrow clubs, in which nearly any bird is allowed to be classed as a sparrow, still exist in many parts of England, and once a-year the wight who has through a hole in a barn door succeeded in massacring the greatest holocaust of feathered victims is a hero on the strength of so glorious an achievement. When will agriculturalists learn that birds are their best friends? If the sparrow club remain an institution, we may yet have to rely on Australia and America for a supply of feathered warblers to clear our fields from insect ravages.

The bazaar, with its accessories of raffles, wheels of fortune, and other ecstasies of a country fair order, is mostly fallen into desuetude as a means of increasing funds for Church purposes; a simple sale of work having more appropriately taken its place. Last week, however, a novel innovation for augmenting the fund for erecting a new church in Walworth, took place at the Buckingham Palace Hotel—a fancy ball, under very aristocratic patronage, being the new media! This, we take it, was as out of keeping as the revelry at Brussels the night previous to Waterloo, when, "On with the dance! let joy be unconfined," as commemorated in Byron's fine lines, was the thought of hundreds of "fair women and brave men," who a few hours later were the mourning or the mourned for. Possibly, however, these votaries of Terpsichore, Charity, and the Church, believe to a certain extent in the sentiment given expression to in the Bard of Twickenham's couplet—

Light quirks of music, broken and uneven,  
Make the soul dance upon a jig to heaven.

B.

## Miscellaneous.

Sixteen summonses against wreckers of the Royal Adelaide were heard by the Dorset county magistrates on Friday.

The Viscountess Beaconsfield died on Friday at Hughenden Manor, after a severe illness. Previous reports of her ladyship's severe illness had prepared the public for this melancholy event. Lady Beaconsfield was twice married, first in 1815, to the late Mr. Wyndham Lewis, who was returned with the present Leader of the Opposition for the borough of Maidstone at the general election of 1837; and secondly, in 1839, to Mr. Disraeli. She was created a peeress in the autumn of 1868.

CHRISTMAS CARDS.—Messrs. Marcus Ward and Co. (Chandos-street), have sent us an assortment of their Christmas and New Year's coloured cards, which combine in a remarkable degree artistic invention, variety of design, and finished workmanship. Some of them consist of embossed floral groups, elaborately worked; others of ornamental crosses with pictures; a third set tell pictorially the story of Old Father Christmas with the customary wintry scenes, which have an odd appearance at this mild season; a fourth comprise juvenile groups engaged in Christmas pastimes, the story of Red Riding Hood with a seasonable variation, etc. All are well seasoned with the usual greetings and quotations, resplendent with gilt and colours. We are lost in astonishment at the inventiveness, fancy, and elegance which are lavished upon these mementoes of the season.

THE SINGING PILGRIM AMONG THE COSTERMONGERS.—Mr. Philip Phillips, the Singing Pilgrim, gave a service of song in the Whitecross Mission Hall on Saturday evening. For some time past a very successful work has been carried on among the costermongers of this district by Mr. Vigon, who, employed in the city during the day, devotes all his leisure time to missionary work in this very poor neighbourhood. The costermongers and their wives assembled in great numbers on Saturday evening to hear Mr. Phillips, and when the hall was well filled, Mr. M. H. Hodder, of the well-known publishing firm in Paternoster-row, who presided on the occasion, opened the proceedings with a few words of welcome and earnest exhortation. In the

course of a very pleasant evening evangelistic addresses were delivered in the intervals of singing by Ned Wright, Mr. Dawson, Mr. Hodder, and Mr. Phillips.

A QUAKER SCHOOLMASTER.—On Saturday last, at Arno's Vale Cemetery, Bristol, were interred the remains of Thomas Binns, late head master of Grove House School, Tottenham, the leading school of the Society of Friends. Though little known beyond a narrow circle, Mr. Binns was a man of genius, and has left his mark on the present generation. Thirty years ago, when modern languages and physical science were pernicious novelties to the minds of most of our public schoolmasters, he allowed French and German to encroach on the classics, and set up a school museum and laboratory. Of his small number of pupils, who never at any one time exceeded thirty, an unusual proportion have entered into public life. Six are members of the present House of Commons, viz., the Right Hon. W. E. Forster, Mr. Edmund Backhouse, Mr. Francis Bassett, Mr. Isaac Fletcher, Mr. R. N. Fowler, and Mr. W. Tipping. Four are Fellows of the Royal Society, viz., Mr. J. Fletcher, Dr. Wilson Fox, Mr. Joseph Lister, and Mr. E. B. Tylor. After retiring from Grove House School, Mr. Binns spent the whole of his remaining energies in the service of the Bible Society and in other philanthropic labours. He kept excellent order in his school, and never allowed flogging or flogging. Dr. Tiarks's celebrated German grammar is dedicated to his friend Thomas Binns.—*Leeds Mercury*.

ANTI-INCOME-TAX DEMONSTRATION.—A great anti-income-tax meeting was held in the Guildhall on Friday under the presidency of the Lord Mayor. One of the principal speakers was Mr. Massey, M.P., who gave a history of the tax from its first imposition, explaining that it does not form part of the fiscal system of the Great European Powers, or of the United States of America. Sir Charles Dilke branded the tax as "immoral," and Mr. Lewis, M.P. for Londonderry, expressed his intention of raising his voice in the House of Commons for its total destruction. Sir John Bennett was wroth with the tax and with the way it is collected. There were several other speakers to the same effect; and Earl Russell sent a letter characterising the tax as "a partial confiscation of property," and only to be relied on for extraordinary emergencies. But he expressed his doubt whether so large a resource can be at once surrendered. A National Anti-Income-tax League was formed, several noblemen and members of Parliament being appointed on the provisional committee. Mr. Morley, M.P., in moving a vote of thanks to the chairman, said he should be utterly opposed to any re-imposition of taxes on the food of the people as a substitute for the tax.—Mr. Attenborough seconded the motion, which was carried unanimously; and the meeting separated.

MR. GLADSTONE AND HOMER.—Mr. Gladstone writes as follows to the editor of the *Spectator*:—"In your interesting article of to-day on the study of Homer, you have quoted from a report of some remarks made by me at the meeting on Tuesday last of the Society of Biblical Archaeology the words, 'Every day must begin for me with my old friend Homer.' I wish to say that the reporter has been led, probably by some careless or indistinct expression of mine, into an error. What I said was that every effort to examine the question raised on that day must begin for me with Homer. The Homeric Poems are in my opinion firmly based, as a record of races, religion, arts, and manners, in a rather remote antiquity, and thus they form a natural point of connection with all prior studies; and the agency of the people known to us through Greece as Phœnicians connects Greece itself with that Assyrian plain which yielded the record under discussion, and which was either the earliest seat, or one of the two earliest seats, of civilisation. But as to my beginning every day with Homer, as such a phrase conveys to the world a very untrue impression of the demands of my present office, I think it right to mention that, so far as my memory serves me, I have not read Homer for fifty lines or a quarter of an hour consecutively during the last four years, and any dealings of mine with Homeric subjects have been confined to a number of days which could readily be counted on the fingers."

UNIVERSITY REFORM.—The following document is being extensively and influentially signed in the University of Cambridge at the present time:—

We, the undersigned, being resident fellows of colleges and other resident members of the University of Cambridge engaged in educational work or holding offices in the University or the colleges, thinking it of the greatest importance that the universities should retain the position which they occupy as the centres of the highest education, are of opinion that the following reforms would increase the educational efficiency of the University, and at the same time promote the advancement of science and learning:—

1. No fellowship should be tenable for life except only when the original tenure is extended in consideration of services rendered to education, learning, or science, actively and directly in connection with the University or the colleges.

2. A permanent professional career should be as far as possible secured to resident educators and students, whether married or no.

3. Provision should be made for the association of the colleges, or of some of them, for educational purposes, so as to secure more efficient teaching and to allow to the teachers more leisure for private study.

4. The pecuniary and other relations subsisting between the University and the colleges should be revised, and if necessary a representative board of university finance should be organised.

We are of opinion that a scheme may be framed



which shall deal with these questions in such a manner as to promote simultaneously the interests of education and of learning, and that any scheme by which those interests should be dissociated would be injurious to both.

It is proposed that those who sign this document should take an early opportunity in the course of next term of considering the best practical method of promoting the objects specified.

### Cleanings.

**HIGH LIFE IN THE COUNTRY.**—Doctor: "I am pleased to say, Mrs. Fitzbrowne, that I shall be able to vaccinate your baby from a very healthy child of your neighbour, Mrs. Jones—" Mrs. Fitzbrowne: "Oh, dear, Doctor! I could not permit that. We do not care to be mixed up with the Joneses in any way."—*Punch's Almanack.*

**EXPLORATION IN THE EAST.**—It is stated that a communication has been received by Mr. Smith, of the British Museum, the translator and transcriber of the records discovered on the Assyrian stones, from the proprietors of one of the morning papers, offering him *carte blanche* to proceed to the East for the purpose of prosecuting a search in those localities in which it is probable other stones containing ancient Assyrian records may be discovered. The offer will be laid before the trustees of the British Museum, as in the event of his acceptance of it Mr. Smith will have to obtain leave of absence for a long period from his duties at the Museum.

**PROFESSOR AGASSIZ AND THE DARWINIANS.**—At the annual meeting of the National Academy of Sciences, in Cambridge, Massachusetts, Professor Agassiz took a prominent part in the proceedings, making a prolonged and special bombardment of the development theory. He declared that his opponents are presenting views as scientific principles which are not even based on real observation; that they have not shown evolution or the power of evolution in the present day, and hence are not entitled to assume it in the past. He enters his protest against their theory, and calls it "a mere assertion."

**SOMETHING NEW IN FASHION.**—The ladies of New York, with the originality which despises imitation, have struck out quite a new line of fashion. The number of prematurely gray young women (says a New York correspondent) on the streets, dressed in the height of fashion, and stylish, attracts attention. The hair is not powdered or frosted, but is really gray. A chemical process is resorted to to bleach the hair white. The reign of the blonde is over, and the old term "tow-head" passes from room to room. Golden locks are at a discount, raven tresses are vulgar, and snowy hair is the style. The highest-priced wigs are gray, and not black or auburn.

**A LOST SERMON.**—A singular circumstance occurred lately at a Dissenting place of worship in one of the London suburbs. The minister at a meeting of his flock, announced that he had lost one of his sermons, which caused him much inconvenience, and he had received an envelope addressed in a lady's nice handwriting, in which was enclosed a certain number of postage-stamps (qy, how many?) with the words "For a lost sermon," written thereon. To some persons this may appear a rather equivocal compliment, but the lady doubtless did not so intend it. It is to be hoped, however, that the greatest loss is to the worthy pastor, who expressed himself as exceedingly anxious to recover his lost property, and that the possessor of the document will be honest enough to return it without delay.

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTHS.

**KEMP-WELCH.**—Dec. 16, at Leigham Avenue, Streatham, the wife of Charles Durant Kemp-Welch, of a daughter.

**VARDY.**—Dec. 15, at Maidenhead, the wife of Charles Alfred Vardy, of a daughter.

#### MARRIAGES.

**SEYMOUR—MASSINGHAM.**—Dec. 10, at Stamford-hill Chapel, by the Rev. E. Manning, George Seymour, of Wood-street, Swindon, to Augusta Ann, eldest daughter of James Gillett Massingham, of 46, Well-street, South Hackney.

**EXLEY—CONYERS.**—Dec. 11, at Headingley-hill Congregational Church, Leeds, by the Rev. A. H. Byles, B.A., assisted by the Rev. John Trist, of Clitheroe, Robert Exley, eldest son of John Exley, Esq., of Stonefall, near Harrogate, to Mary, second daughter of Joseph Conyers, Esq., of Castle Grove, Headingley.

**HATFIELD—TURNER.**—Dec. 17, at St. John's, Clapham Rise, by the Rev. T. R. Drake, M.A., Thomas Shiers Hatfield (of Bradford), to Frances Mary, daughter of Mr. Thomas Turner, 361, Clapham-road.

#### DEATHS.

**LANG.**—Dec. 5, at Mansfield, Notts, James Lang, in his 83rd year.

**CARTER.**—Dec. 10, at his residence, Upper Homerton, Middlesex, James Carter, Esq., aged 74.

**SHAW.**—Dec. 14, at his residence, Barneparks, Teignmouth, Devon, suddenly, George Shaw, Esq., late of Billericay, Essex.

**LLOYD.**—Dec. 14, at his residence, Lower Denmark-hill, after a few days' illness, Henry Lloyd, Esq., in his 40th year.

**SIMPSON.**—Dec. 14, Arthur Holbrook ("Artie") youngest son of the Rev. Joseph and Ann Maria Simpson, of Newport Pagnell.

### Markets.

#### CORN EXCHANGE, MARK LANE, Monday, Dec. 16.

We had a moderate supply of English wheat fresh up for to-day's market, and from abroad arrivals are liberal. The business done this morning was small, and English wheat sold slowly at last Monday's prices, and foreign ex granary likewise met a retail inquiry, without alteration in value. For Black Sea qualities ex steamer 1s. per qr. decline was submitted to. The flour trade was dull, at last week's quotations. Peas, beans, and Indian corn were unaltered in value. Barley of all descriptions was little inquired after, and barely supported late prices. Arrivals of oats are large, and prices have given way 6d. per qr. since this day week.

#### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.	Per Qr.
Essex and Kent, red..	59	62	Grey ..	32 to 35
Ditto new..	50	58	Maple ..	37 40
White ..	58	67	White ..	37 40
new ..	50	58	Boilers ..	37 40
Foreign red ..	59	62	Foreign ..	38 42
white ..	64	67		
<b>BARLEY—</b>			<b>RYE—</b>	36 38
English malting 31	35			
Chevalier..	41	48	<b>OATS—</b>	
Distilling..	32	35	English feed ..	21 26
Foreign ..	31	53	potato..	27 33
			Scotch feed ..	—
<b>MALT—</b>			potato..	—
Pale ..	66	74	Irish Black ..	18 21
Chevalier..	—	—	White ..	18 21
Brown ..	55	60	Foreign feed ..	16 20
<b>BEANS—</b>			<b>FLOUR—</b>	
Ticks ..	31	33	Town made ..	50 57
Harrow ..	33	35	Best country	—
Small ..	—	—	households ..	43 47
Egyptian..	32	34	Norfolk & Suffolk	40 42

**BREAD, Monday, Dec. 16.**—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

**METROPOLITAN CATTLE MARKET, Monday, Dec. 16.**—Although a fair amount of activity has been observable in the trade, the prices realised have not come up to expectations. As regards beasts the choicest Scots have occasionally commanded exceptional quotations, but the general top figure has been about 6s. per 8lbs. The foreign stock offered, consisting of about 400 Dutch, 129 Gothenburg, and 134 Spanish, have been disposed of at remunerative prices. In the sheep market there has been a more liberal supply. English breeds have come to hand in excellent condition, but the sale for them has not been brisk, and the best Downs and half-breeds have been disposed of at 6s. 10d. to 7s. per 8lbs. About 4,500 Dutch have been offered, and have made about 6s. 6d. to 6s. 10d. per 8lbs. Calves have been in moderate request at about late rates. Pigs have been steady in value, with a moderate demand. The market closed quietly but steadily for all descriptions of stock at the opening prices. The receipts from Scotland have been 1,360; Ireland, 1,030; Norfolk and Suffolk, 1,000; Midland and Home counties, 3,070; and Western counties, 400.

#### Per 8lbs. to sink the offal.

	a.	d.	a.	d.		a.	d.	a.	d.	
Inf. coarse beasts	3	8	to	4	0	Pr. coarse woolled	6	2	6	6
Second quality	4	2	4	8		Prime Southdown	6	8	7	0
Prime large oxen	5	0	5	8		Lge. coarse calves	5	0	5	6
Prime Scots	5	10	6	0		Prime small	5	8	6	8
Coarse inf. sheep	4	2	4	8		Large hogs	3	8	4	6
Second quality	4	10	5	6		Neat sm. porkers	4	8	5	0

**METROPOLITAN MEAT MARKET, Monday, Dec. 16.**—The supplies of meat to-day were moderate. Trade, under the influence of milder temperature, ruled dull, and prices generally were not supported.

#### Per 8lbs. by the carcass.

Inferior beef	2 8 to 3 8	Inferior Mutton	3 4 to 4 6
Middling do.	4 0 4 4	Middling do.	4 8 5 0
Prime large do.	4 6 4 10	Prime do.	4 8 5 0
Prime small do.	4 10 5 2	Large pork	3 4 4 0
Veal	5 8 6 0	Small do.	4 0 4 6

**PROVISIONS, Monday, Dec. 16.**—The arrivals last week from Ireland were 776 firkins butter, and 5,632 bales bacon; and from foreign ports 18,521 packages butter, and 593 bales bacon. Irish butter still moves very slowly, and transactions are quite in retail. Foreign of fine quality is in moderate supply, and has brought an advance of fully 4s. per cwt. In bacon there is a fair business doing, at little or no change in price.

**COVENT GARDEN, Friday, Dec. 13.**—The markets generally are dull, and although some of the rougher goods are less amply supplied, we are not able to get any advance in price. Forced rhubarb is new to hand, at 1s. to 2s. per bundle, and sealale at 2s. to 3s. per basket. We also notice some asparagus from the south of France, of fair average quality, which is selling at 30s. per bundle.

**POTATOES.—BOROUGH AND SPITALFIELDS, Monday Dec. 16.**—The above markets continue very firm for sound English potatoes, and with a tolerably good demand higher prices are realised. There are abundant supplies of foreign potatoes, which sell rather slowly at from 65s. to 125s. per ton. Last week's import consisted of 7,107 bags from Antwerp, 100 tons 65 bags Bremen, 16 baskets Oporto, 120 tons 371 bags Rouen, 815 bags Boulogne, 1,432 bags Brussels, 16 tons Caen, 144 tons Honfleur, 862 sacks Dunkirk, 130 bags Christiansand, 301 tons 258 bags Rotterdam, 130 tons Stettin, 180 bags Havre, and 75 tons 78 bags from Calais. Kent Regents, 165s. to 210s. per ton; Rocks, 120s. to 150s.; Essex and other Regents, 125s. to 165s.; Rocks, 130s. to 135s.

**SEED, Monday, Dec. 16.**—Very little English cloverseed yet comes out, and fine high-coloured samples were very dear, but taken slowly in consequence. German and French qualities were in fair demand, at somewhat more money. White descriptions were quite as high, and taken off to a fair extent. The best new trefoil was rather dearer, with more inquiries for such. White mustardseed sold in small lots, at fully previous values. Best brown samples were saleable on former terms. English canaryseed was disposed of at the full values of last week. Hempseed was taken off to a moderate extent, without any change in price. Little passing in foreign tares, although the values are quite moderate. Grass seeds sold quite as high. The very dense fog tended greatly to check business generally.

**WOOL, Monday, Dec. 16.**—English wool has commanded a full average amount of attention, and the value of all

qualities has been well maintained. For colonial qualities a healthy demand has been experienced, and the closing rates of last sales have been easily obtained.

**OIL, Monday, Dec. 16.**—Linseed oil has been in moderate request. Rape has been steady in value and inquiry. Other oils have sold slowly.

**TALLOW, Monday, Dec. 16.**—Market inactive. New T.C. on the spot 45s., old 43s. per cwt. Town tallow, 42s. 6d., net cash.

**COAL, Monday, Dec. 16.**—Factors succeeded in raising an advance of 6d. per ton on best coals. Gosforth, 25s. 6d.; Hartlepool original, 27s. 6d.; Lambtons, 27s.; Hartley's, 25s. 3d. Ships fresh arrived, 32; ships left from last day, 2; ships at sea, 15.

**BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.**—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

**HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c.** in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

**KINAHAN'S LL WHISKY.**—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL" on the seal, label, and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

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### Advertisements.

**WANTED, after CHRISTMAS, in a well-established Boarding School for young Gentlemen, an ASSISTANT MASTER.** A Graduate of the University of London, and a member of a Nonconformist church, preferred. Apply to F. G., 120, Hagley-road, Birmingham.

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	a.m.	a.m.	a.m.	p.m.	p.m.
London { Moorgate-st. ....dep.	9 38	11 27	2 43	4 40	
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